



A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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FRIDAY, FEBRUARY 22, 1929.

PRICE TWOPENCE.

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Tuesday, Feb. 26th, at 7-30, Clairvoyance, MRS. ROBERTS.

Thursday, Feb. 28th, at 7-30, Clairvoyance, MRS. KENT.

**Group Seances for Trance and Normal Clairvoyance.**

Monday, Feb. 25th, at 7-30 .. Mr. E. SPENCER.

Wednesday, Feb. 27th, at 3 .. MRS. KINGSTONE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,152--Vol. XLII.

FRIDAY, FEBRUARY 22, 1929

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## Manchester Propaganda Meetings.

At the monthly lecture, held at Ardwick on Sunday, February 3rd, Captain Jack Frost, of Windsor, delivered his address on "Visible and Invisible Worlds of Vibration." The chairman was Mr. Ernest A. Keeling, who referred to the eclecticism of the platform at these meetings. As the President of the Spiritualists' National Union, he wished to say something about the Union. In his own district rumour said that the National Union did not help churches; that it was always seeking to interfere with the internal working of churches, and that it sought to restrict the activities of those who worked upon the church platforms. The difficulties in that neighbourhood may or may not apply in the neighbourhood of Manchester, but he assured everyone, on behalf of the National Union, that the same eclecticism of spirit existed inside the official Union as existed in connection with the meetings at Ardwick.

### ABOUT THE NATIONAL UNION.

The one fundamental necessity, with which everyone who had accepted the facts of Spiritualism would be prepared to agree and ready to accept: the one thing which was insisted upon, was that those who associated themselves with the Spiritualists' National Union should accept and abide by the principles of Spiritualism as laid down and given by Mrs. Emma Hardinge Britten, and embodied in the Constitution of the Union. On all controversial matters every individual was left free to think and decide for himself. He wanted to give this assurance because it was the first public appearance he had made at a mass meeting since his appointment. He wanted to feel that through the present audience he was speaking to a very much larger congregation, and perhaps through the medium of THE TWO WORLDS to the people of England.

The National Union stood for the progressive development and extension of the acceptance of Spiritualistic philosophy in this country. An expression of opinion was frequently made, said Mr. Keeling, that those who may be temporarily in office have merely sought office in order that they may serve some end they have in view, or grind some axe. If there ever had been such a person who had got into the Union with an axe to grind, he had never found a stone on which to grind it. The only end that the National Union have in view is the consolidation and co-ordination of the Spiritualist movement. "Your place," said the chairman, "is inside the organisation, and not outside. We need your support, your confidence."

He also referred to the fresh Parliament of 1929, and said there was great work with the Spiritualists, which must be done in one solid body, not divided, not individual, not separate. We must be lifted, he said, from our ignominious position legally to the dignified position we claim.

Mr. Keeling said Captain Frost was a man who made friends with everyone, because he has a great spiritual heart that beats in sympathy with humankind. He was specially able to deal with the subject chosen, because he had been closely associated with the development of one of our latest sciences, that of broadcasting.

### A VERY DEEP SUBJECT.

Captain Frost said the subject, "Visible and Invisible Worlds of Vibration," was an immense one and a very deep one. He could not pretend to explore every avenue, but whatever he did he would keep in the forefront the spiritual ideal behind anything which was scientific or semi-scientific.

We must remember, he said, that we want to understand, as a little child. "Unless we can say How? Why? Which? like the child, and be anxious to learn the whole time, how can we claim to know anything?" In the New Testament were the words: "That which is seen is transient and that which is unseen is eternal." Vibration, said the lecturer. We lived in a world of vibration. He would in the course of his address mention books which would well repay the reading, by such men as Newton, Sir William Crookes, Sir Ernest Rutherford, Sir Oliver Lodge, Waldo Trine, the philosopher. All those books revolved around the one thing: that God our Creator could be seen in everything of His creation, and that we could, dependent upon ourselves, contact with that which was created, and through it with the Creator.

In Sir Oliver Lodge's book, "Ether and Relativity," we learnt that all physical matter, everything of which we can think, the very flesh in which we were enclosed, the gases, the air we breathed, liquids, solids, were made up of small things which again could be sub-divided into atoms, so small that he compared it to the night sky. On a starlit night were to be seen millions of stars, and immense distances, spaces, separated them. Sir Oliver Lodge said, quoting Lord Kelvin, that if a piece of ordnance could be constructed which would fire a projectile straight up into the heavens on such a night, in a straight line, what chance, he asks, would you have, do you think, of hitting a star? In answer he makes the statement: "As much chance of hitting a star in such a case as you would have if you walked out into your garden and popped off a revolver at random, of hitting a bird." Then he carries us, continued the speaker, downward from the infinitely great to the infinitely small, and talks about one fraction of physical matter. "We have the points of light, the stars, if you like, the atoms, physical atoms. There are great spaces comparatively between them, so great when compared to the individual atoms that if we could draw an infinitely thin straight line into that piece of solid matter our chance of touching any electron is equally remote with your chance of hitting a star. These things are quoted in Sir Oliver Lodge's book."

### ELECTRIC ENERGY AND ATTRACTIVE POWER.

And now we hear of further experiments by Sir Ernest Rutherford. He says that if you pick one of those atoms, one of those little worlds, and examine it, you have a miniature solar system, a little vortex of electric energy, or a certain amount of power, attractive power or repulsive power. And if you place it upon a number of other little particles which we call electrons, the number of those electrons being but the measure in their total power just sufficient to balance the central sun, you get law and order. The electrons are like planets revolving in definite orbits, say within the atom. Sir Ernest Rutherford found that if he could take umpteen (pardon the slang, it is a very appropriate word) of these little solar system (atoms) and bring an external force upon them en masse, something in the way that in a valve you heat a wire and inject by means of that heat electronic and atomic activity, so it would eject electrons into the vacuum. He found also that if he could eject electrons from a group of atoms and regard all those floating electrons as little bullets, if he made the target one time of another substance called duralium, most of the bullets would probably miss, but when you have millions of them all going the same way, some one of them may hit the target. Sir Ernest found that by altering one electron he was able to change that atom to an atom of something else. When he found he was able to do that, first bombardment and

then impact, he had radiation, or, as we might term it, vibration. And so we use the X ray and the wireless wave.

#### ETHER WAVES AND RIPPLES.

A lot of people have talked about the ether being non-existent. But does it matter whether we call it ether, or A, or Z? The whole of these electric particles are floating in something which has the power of taking a wave form, a wave motion, a rustling: as in a pond with a stone thrown in. The water is a substance capable of being vibrated. If we take an electron and we do something to that electron, and make an impact between it and another one, we have a ripple across the pond of ether.

Captain Frost next referred to a book by Professor Fleming, "Waves and Ripples in Water, Air, and Ether." We are faced with the fact, he said, that the more we try to know, the less we find we know, and we can only say that we know nothing: nothing that we may pass an opinion upon. Our statements have to be, "Within my limited understanding it is so and so." I would suggest that nobody is in the position to say that another person is unable to see that which he or she cannot see or hear. You cannot see the wireless wave nor the X ray, but you can use them. As in the light rays, you cannot see the ultra-violet ray, and so on for the fifty-three known groups of radiation in ether. We are faced first of all with a vibrating something, part of which is visible (light), and the other part invisible. The pianist strikes one note upon the piano. He has set in vibration a string which in its turn is vibrating the keys, which we "hear" (a sound wave). We are using vibration the whole time, we cannot get away from it. It is not necessarily visible, nor hearable, nor feelable. Until a wireless set came along and made it a hearable quantity we were not aware of its existence.

The speaker next referred to the "Homœopathic Journal" (September, 1928) and drew attention to a translated address as given before the German Medical Board by a noted German physician who had been carrying out curative experiments at Nuremberg upon nerve patients. He was talking as a doctor to doctors, not as a psychic individual or as a person who believed in psychic matters. He said: "Of my cases observed there I notice that the greatest cure is obtained in the unconscious (sleep) condition, and I am compelled to admit this. During sleep the otherwise healthy physical body, with the organs working at a third pressure, obtains more recuperation from sleep than is accounted for by the organs working on that lesser rate or pressure. Whence, then, was the physical body obtaining the recuperative effect?"

#### REJUVENATING POWER OF RAYS.

I come at last to the conclusion that rays of some kind are continually pouring down upon the surface of the human body, upon the surface of the earth, and that when the body is in a condition of sleep (unconscious), and is otherwise perfectly fit, it is able to draw from those rays some rejuvenative power greater than when it is awake, although the process evidently goes on during waking times. So high is the frequency (vibration rate), far higher than that of the X ray, that it can penetrate twenty-eight feet of solid lead! So high that evidently it is attuned to something in the physical body which is more active during sleep than when awake. I will accordingly call it cosmic energy, cosmic rays, because my experiment led me to see that it comes from beyond our atmosphere, from celestial space. "I suggest," said Captain Frost, "that when the physical body is asleep, and is otherwise quite fit, the aura of that physical body is in a condition of great sensitivity. In other words, like a wireless set it is very sensitive, that its vibration speed must be not a very great deal away from the incoming speed or frequency of the so-called cosmic ray: and that if we admit the existence of that ray, if we deliberately throw ourselves, our earth-selves, into attunement with it when we are awake, why should we not draw energy from it?"

Grace before meals, and prayer, genuinely and sympathetically indulged in before retirement at night, throws the mind into a high condition of vibration, and the result is a vibration nearer to that which is going to give vitality through the aura to the physical brain. That is an enormous subject.

#### ATTUNEMENT AND VIBRATION RATE.

In referring to wireless sets and the "getting" of different stations, Captain Frost explained that he had taken something in the set and changed its condition of sensitivity from a frequency or vibration rate or level to that of another station. With a mechanical thing the ability to receive different vibrations can be altered.

In regard to our liking or disliking, trusting or distrusting certain people we met during lifetime, the lecturer compared these instinctive feelings to the wireless wave lengths or levels. "How can you possibly get on with one together," he asked, "if you come in contact with somebody whose line of thought is directly differing from your own? It is not sense to think you can get on. If, however, you can help that person to raise his vibration, with his will (you will never do it without) it is your responsibility to do it."

The Master found he was able to attune himself to a certain group, his disciples, and they met in an upper room, and these words came out of that meeting: "Where two or three are gathered together in my name there will I be with them." How? All are more or less in harmony, without a discordant factor there. The strength of the group will be equal to the combined strength of the individuals. You can detect a discordant note, it will spoil the resulting vibration of the group. Then the power for good, for service of any of us, individually, collectively, as a group, as a circle, body, or church, is dependent upon vibration level, continued effort to increase that vibration in the silence. I suggest meditation toward the Creator. Let us try to see our Creator in the man we like the least. If you see a stranger knocked down and hurt by a passing tram, there is a sympathetic link immediately between you. And what is sympathy but friendship, and what are the two but love? If God is behind His creation (I do not mean to subjugate Him), behind the visible and invisible vibration, He must be everywhere. If that be so, then surely if we swim with the stream of the Will of the Creator, we can render the greater service to the other man, who perhaps is not aware of the stream's existence, and does not know how to control his thought to attunement:

#### WHY GREAT LIVES HAVE BEEN GREAT.

Waldo Trine, the philosopher, tells us of the great lives of great people, and why they were great, not in a material sense (in the banking account), but were men who lived to serve the other fellow, who lived perhaps to serve the State also, but first of all in serving the other chap. Whence did they get their power of service for speaking, for acting, for singing, for writing, for statesmanship? This philosopher says: "They retired for a certain hour daily into a place apart, and nobody knew exactly what they were doing. Perhaps only for five minutes, but for a definite time."

In the Cathedral on Sunday morning the lecturer heard a padre preach upon the subject of intermediary prayers: the very subject he was mentioning in his own address, under a different name. "For if you go into the Silence," he said, "you go into it with prayer. If you think a good thought you are praying. If I said about a chap sitting for an exam, 'I do hope he gets through,' surely I am praying for that man, even if I do not actually say it. If I wish you well, or you wish me well, we are throwing out sympathetic vibration invisible to each other. Are we not linking up the power of prayer?"

#### POWER FROM THE SILENCE.

Have you noticed, on Armistice Day, after the two minutes' silence, the power that seems to exist for the next job you go to. It is like being in an old church alone, or walking by yourself along the top of a cliff, or sitting on the mountain top in silence. You are in attunement with something from which comes power, beneficent power, which so charges you that you are able to pass it on to another man. If we can exclude everything which is material as far as possible, and put out thoughts, not too concentratively, upon a certain line, you may touch the eternal. How much of what you can see now will be seen in eighty years? Precious little! This then points to the transcendence of the seen and the eternal quality of the unseen. Then with that thought let your minds go upward in prayer.



thought, toward the Creator and toward the Master, and you will find that with practice (and I mean this because I have proved it) you can ask your question if it be not a foolish one. Ask for your help and you will get it, and you will hear the answer, and know that it is not your imagination, and you will be able doubly to prove it and check it. You get that conviction, a growing in faith, so does the power of thought increase in intensity and the vibration will be higher. Only with practice.

A two minutes' silence was held, and then Captain Frost said he was sorry to break that silence. It was good. He would call it the Bridge of Vibration between two worlds, the inner and the outer. "In silence," he said, "you find your inner self and attune it toward the Creator. And remember the words of the Master: 'Behold, I stand at the door and knock. If any man hear my voice and open the door, I will go into him and sup with him, and sit with him and talk with him.'"

The evening's music was contributed by Mr. Thomas Northwick (tenor), who gave "Great Lord of Life" and "Just To-day." His excellent rendition was much appreciated.

## Altar Lilies.

BEING THE MESSAGES OF BROTHER JOSEPH.

RECORDED BY W. H. EVANS.

FIRST SERIES. ALL RIGHTS RESERVED.

### MESSAGE XXVI.

WE ARE FEARFULLY AND WONDERFULLY MADE. MAN IS AN IDEA CLOTHED IN MATTER. THE WONDERS OF THE TRUE SELF.

"I WILL praise thee, for I am fearfully and wonderfully made. Marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee. I was made in secret, and curiously wrought in the inmost parts of the earth."—PSALM 139.

Son, let this be for our meditation. Here the psalmist speaks of man's origin, and in the language of poetry gives us something that is scientifically true. He reveals that his soul has been alive to processes which men in these days are only beginning to unfold in detail. Truly, the wonders of creation are great, and the secret of man's being a marvel to man, is that they, knowing little of the inward parts, go astray to the outward portions. "Deep calleth unto deep," and when man seeks to know his own nature, he finds he is "fearfully and wonderfully made," not only physically, but spiritually.

Man is an idea clothed in matter. He represents its outward form, and what he is indicates the standard of development which is reached by the evolving idea within. God said: "Let us make man in our own image." Here we see the conception in thought in the mind of God of His divine image—man. Clothed in light eternal, a pure flame of divine life, embosomed in God, ungenerate, uncreated, one with the Father: of His substance, having the divine potencies, capable of repeating in finite degree, the infinite variety of ways, the work of the Father. Before the world was, I was," is true of all men: we are sons of God.

The life of God holds all in its embrace. Suns and planets are as dust in the hollow of His hand. His life is in all, and His very being interpenetrates the framework of creation. His power sets suns and worlds revolving, and in the vastness of His might one sees the wonder and beauty of His life spread over all creation, a mantle of glory for the delight of men. The world of man is small, a little abode in a sea of ether, yet the home of an immortal being with God-like powers and attributes. It is clothed in beauty as with a garment. All its kingdoms minister to him. He stands on the summit of the mount of life, and the forces of the earth converge and meet in him. He

sums up all kingdoms, and carries in his form their vestiges. Truly, he is "fearfully and wonderfully made." Yet his body is but dust. "For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Thus is the outward portion of man's being. He comes from the Eternal; to Him he returns, and his days on the earth are few and sore troubled. Yet in it all there is divine meaning.

Man is not incarnate in the material for no purpose. As he evolves, there comes to the surface of his life a clearer perception of his destiny. He has now reached the mid-point of evolution. He senses rather than realises his great capacities and powers. For the time he is confused, mixing the transient with the eternal. He feels this latter, and his intuition, reaching out to the finer realms, brings to him a conviction of vast power; but he misinterprets it, and materialises the things of God. He dwells upon material success, and he strives and struggles to win for himself a few short years of leisure. The majority of men never get it. Either they pass to spirit-life in the hey-day of pleasure, or labour to the end of their days. With the vast majority it is labour without surcease. And to escape from its monotony they crave all manner of excitements. Son, this is not living, it is merely vegetating—a dwelling upon the outer crust of life. Fullness of life does not mean excitement, or striving to beggar your neighbour: fullness of life can only come by co-operation. As he now lives, man is "like the flowers of the field: he flourisheth a little; the wind passes over him, and he is gone." What is there in the life of the senses that can satisfy?

Son, if men realised the wonders of their true self, they would not be content with the life they now live. They would see that in the pursuit of purely material things there is neither peace of mind nor health of body. Men have said, "we want not religion, that is other worldism. Let us live our life here; let us concentrate upon the things of this world, never mind the next, that can wait until we get there." It sounds very practical, but, as it happens, it is not so practical as it sounds. It leaves the most important part of man's life out of account altogether. Man is not a mere physical machine. However much like a flower of the field his body may be, he himself is something more; an immortal spirit with a mighty destiny before him. If man could see within his body how the forces of his spirit keep its mechanism going, and in constant renewal: could he see the million cressets of flame in his brain with every pulsation of thought, and how every organ of his body is enfolded with its own psychic life, linking it up to the spiritual body, he would have a new understanding of the psalmist's words. Moreover, he would realise how ephemeral the life of the world really is, and would make a right use of it. He has to bring from the inner to the surface of life the divine power of the soul, and he must transform his outward life so that it can reflect the glory of the spirit. But now he has gone astray. Material success is eating his life. The cry of the humble and lowly has gone up to God, and it will be answered. Not forever will the multitude be shut out from their rightful heritage. With the unfolding life of the race comes clearer vision. May it come naturally, as the flowers grow and the birds sing. For the new age is breaking upon the world, and we would see its diffusion, bringing light and joy to all men. But as error is entrenched, and men still mis-read their own interests, there will be struggle and suffering. But the end is sure, and the kingdom will be realised.

May righteousness and peace kiss in your soul.

BROTHER JOSEPH.

LEWISHAM.—The statement of accounts of the Lewisham Spiritualist Church shows a very healthy position. The balance in the general fund has increased by some £75. Over £13 has been devoted to charitable purposes, while the members' subscriptions show that the Society is well maintaining its position. We congratulate the church upon a successful year.

## The Church and Spiritualism.

AN OUTSPOKEN PARSON.

ONE of the results of the meetings held by Sir A. Conan Doyle in Johannesburg is the awakening of the churches. The "Rand Daily Mail" publishes a forceful sermon preached by the Rev. W. Samson, at the Beñoni Presbyterian Church, in which the preacher said:—

Sir Arthur Conan Doyle and the Bishop of Johannesburg had been tilting at each other. Spiritualists and non-Spiritualists were thumping each other, while the anti-Spiritualist section of the church had raised a war cry here and there and waved a flag. The vital question was "Can the dead speak?" Out of that came all this sword play, and the dead were looking on the while and smiling, knowing that truth must win, and the wrong side be knocked out.

### A QUESTION OF REASON.

"I think the Church should make a pronouncement on its attitude towards Spiritualism, considering that the movement centres in the immortality of the human soul—which is one of our fundamental Christian doctrines. If we let it pass without saying anything it would show that we are either afraid of it or else indifferent. We are not afraid of it, because a good Spiritualist can be a good Christian, and a good Christian can be a good Spiritualist. And if we are indifferent to a thing that has appealed to the hungry hearts of so many people yearning for news of their beloved, then may the Lord have mercy on our souls.

"First of all we must understand that there is good and bad Spiritualism, just as there are good and bad people professing Christianity. The Bishop of Johannesburg is wrong in suggesting that the professed results are trivial. The worst of them are, but the best results are sometimes exceedingly fine, such as the messages alleged by the Spiritualistic circle in Rothesay to have been sent through by the great W. T. Stead a few days after he was drowned in the Titanic disaster. I have not found a single trivial word in all I have read of those messages. In a work on Spiritualism written by Dr. Wilson, of America, a medical practitioner, there is nothing trivial, but a great deal that is very beautiful and inspiring.

### SHOULD NOT HUSTLE.

"Furthermore, if good Spiritualism is proved to be true, I would go so far as to say that the Church ought to spread her wing over it as a confirmation of the great doctrine of immortality taught by the Church. Only Sir Arthur must not hustle us and get impatient. He only became a Spiritualist after he was convinced that the thing was true, and we cannot do otherwise. Whether the Church is eventually to accept or reject Spiritualism only time will tell, but in the meantime we must have open minds, living in sympathy with the striving of our fellows towards the light.

"I am not a Spiritualist—not yet, but I know clergymen who are Spiritualists, and good clergymen too. I know nothing in Christianity that is hostile to good Spiritualism. Joseph Parker communed with his wife for many years after she was dead, and he still remained the great and godly and soul-winning Joseph Parker. It may be true that there has been a lot of fraud connected with Spiritualism—but there have been fraudulent Christians, fraudulent bankers and fraudulent sportsmen, and that does not prove that there is nothing in Christianity or in banking or in sport. It only proves that there is nothing under the sun that cannot be defiled with tarry fingers. I am convinced that these people are on the track of something important. It may not be exactly the thing they say they have found, yet nobody dreams of saying that Columbus failed when he found America instead of reaching India. If we sneer now, it is possible that we may be ashamed of ourselves later on.

### WIRELESS OF THE MIND.

"The Bible appears favourable to good Spiritualism and hostile to bad. It teaches that there are good and bad spirits ready to influence man. If a good Spiritualist brings

to me the open Bible and says: 'My creed is all there would have a great difficulty in denying it. Apart from Bible I cannot get away from the fact that scientists believe in telepathy. You can talk to a man in another continent by a greater wireless than any man has made—the wireless of your mind. If telepathy can happen between you and your friends, who knows of anything to hinder it happening between you and your heavenly friends?' "

"While much might be said against Spiritualism, it is a lot to say for it. I am not a Spiritualist, and may never become one, but, on the other hand, we may all be Spiritualists some day. You may agree or disagree with thoughts on the subject, but if you know nothing about Spiritualism you will be wise to speak nothing disparaging about it. If it is God's will to open the door so that we can see and talk with our beloved dead, that would be a glory and exceeding joy to many human hearts."

## The Unbaptised.

THE recent attitude of Dr. Furse, Bishop of St. Alban and his threat to refuse the rites of marriage to unbaptised persons, has brought us an interesting letter from a friend in the Midlands.

"During 1925 our correspondent and her husband, a Christian lady for Godmother, attended the Parish Church for the ceremony of baptism for their baby girl. Several years previously their first girl had been baptised by the same vicar. "On this special occasion, however, we were called into the vestry and questioned concerning our beliefs. During the conversation we admitted that we leaned towards Spiritualism, though we did not attach any place of worship in particular. The vicar retorted that under the circumstances he could not perform the ceremony and we had to leave. During the week our vicar had an interview with another vicar, who made a point of calling upon me, and offered to perform the ceremony if I would guarantee a spiritual Godfather in my husband's place. I ventured to suggest a boy of fourteen (son of one of our friends, who belonged to his church) in substitution of my husband. As we have always been known here as respectable citizens, I declined the offer. I took my child to be named at the Spiritualist Church. Her guardian angel described to me, and since that time both my husband and I have developed the gift of clairvoyance, and recognise spirit people in our home. We bless the day when the bigotry of the vicar drove us into the Spiritualist movement. In fact, we venture to believe that the vicar was but an instrument in the hands of the invisible helpers, and we have no bitterness towards him. The spirit people daily give us advice, which is both sound and spiritual. If the Bishop of St. Alban's goes on with his ban on the unbaptised, will certainly be helping to empty the Church of England, as I know that the circumstances of our own case have turned many from it, and brought them to a belief in Spiritualism."

"We thank our correspondent for drawing our attention to the matter. The attitude of the Bishop of St. Alban seems to us like a dangerous circle. The Church refuses to baptise an individual, and then refuses to let them to be married at Church because they not have been baptised. Could absurdity go further?"

"I will venture upon a prophecy here. The time is coming, and is not far distant, when science itself will affirm for us with positive certitude what religion has been teaching all along, that there are higher worlds than this, worlds unrevealed to telescope and microscope, that our true home is there, not here, and that the human soul does not perish with the dropping of its physical garment. Science has brought us very near to this realisation now. It needs but a very little more to swing wide the door of a new revelation that will flood the world with light. The hand of science will be used of God to do it."—DR. H. CAMPBELL.



## Is Spiritualism on Trial?

By W. H. EVANS.

THE series of articles on the above topic, together with the letters of correspondents, in "The Daily News" has come to an end. At the moment of writing readers of the paper who are sufficiently interested have recorded their notes. The title given to the series strikes one a bit its novelty. It is as if the Rip Van Winkle of the press had been sleeping for 80 years, and awakened to find that a movement which started when he fell asleep has grown to world-wide proportions. So he conceives the idea of putting it on trial, and not being fully awake, imagines that the way to do so is by inviting people to express an opinion. Walking about in a half-dazed manner, he asks folks who know nothing of Spiritualism, what they think about it. And many of these, being as sleepy as himself, proceed to tell us, and often preface their opinions with the remark that they have made no investigation of the subject. That they should have gone to the ordinary, practical Spiritualists, and asked them for evidence, seems to have been partially overlooked. Of course, if they had wanted someone to write on biology or astronomy they would have gone to a biologist or an astronomer, these being experts in those sciences. But although Spiritualism has been quietly spreading over the world for 80 years, the Rip Van Winkle of the daily press has not yet grasped the fundamental fact that Spiritualism is a science, and as such should be investigated. Thinking it was a pity that he should continue in a half-awake condition, I wrote to Mr. Philip Hewitt-Myring, who had charge of the matter, to see if Rip Van Winkle would wake up completely. The following is the letter sent on January 4th, before it was announced that a learned judge would sum up.

18, Park Lane,  
Merthyr Tydfil.

SIR,—I have read with absorbing interest the articles and letters on the above subject. As the discussion proceeds it is borne in upon my mind that the conclusion is one which can only be judicial and not scientific. As Spiritualism is a question of fact, the present enquiry needs to be supplemented by practical experiment. May I therefore suggest that you appoint from your staff a dozen men and women who are not Spiritualists, but are open minded and prepared to sit at least twice a week for one hour each sitting, without any professional medium, and seek to discover if any of them have any mediumistic powers. The presence of a practical Spiritualist, who is not a medium, as a supervisor, to initiate them into the best mode of procedure, may be allowed, but such Spiritualist not to continue after the first four sittings. The time set could be at least twelve months, and attention should be directed—1st, to establishing the reality of any phenomena; 2nd, to ascertaining whether any intelligence accompanies the phenomena; 3rd, the source of this intelligence. A quarterly report could be published in your paper, and at the end of a year a complete report of all sittings could be issued. A stenographic record should be kept, and cameras should be used for taking photographs of any results wherever possible. If the present enquiry is really designed to ascertain the truth or otherwise of Spiritualism, it should be carried to a practical test, so that your readers may be able to form a correct judgment. At present much that has been published on the negative side is merely a smoke screen to cover the ignorance of the writers. All very interesting, but not strictly honest, and it is certainly misleading to the public. I hope you will consider the above suggestion. Nearly forty years' study of the subject proves to me it is the only way to arrive at a definite conclusion about it.

W. H. EVANS.

The only reply to this was the usual printed slip acknowledging receipt of the letter, and readers can form their own ideas about the sincerity at the root of the stunt. But we can at least feel thankful that Spiritualism is now deemed

good copy, and has at last reached the stage where journalists find it a draw calculated to increase the circulations of their papers. No wonder the Spiritualists are smiling; they can afford to, for more reasons than one.

## Are Animals Immortal?

By TUDOR A. MORGAN.

I REGRET that my article conveyed the impression that human survival is conditioned. The following quotation taken in conjunction with the two preceding paragraphs, indicates unconditional survival:—

"When man dies, his body of flesh disintegrates, whereas his spiritual body remains, held intact by the power of the individualised affection of the Divine Love."

But perhaps I erred in not explaining this fully, and I thank Mr. F. C. Honore for presenting the opportunity.

Many of our difficulties arise through the conception of man as a perfectly self-contained unit. Swedenborg, whose philosophy I follow, shows that no form is of value except as a means to effect usefulness. He regards every form as a receptacle in which resides a potential usefulness to a degree dependent upon its capacity.

In the organic world evolution has produced forms in an ascending series which culminated in man, and each of these forms has provided a use, or function, necessary for the development of man which incorporated in him. As the pinnacle of the evolutionary process, man is evidently the form best organised for the reception and dissemination of the Divine Love. This is the only answer I can find to Professor Richet's question, "Why are we born?"

The Divine Love, the life or vital force of the universe, is received by influx. The world of nature, including man's physical body, is not organised to receive anything greater than a general, impersonal influx, while into homo sapiens flow the particularised affections of the Divine Love. The reception of this affection and its consolidation by the erection of a surrounding personality effects the individualisation of it.

Although rudimentary personality is observable in the higher animals, the summing up must be that they are not sufficiently developed to receive the particularised affections of the Divine Love. Therefore, except in those instances where pet animals are capable of receiving the affections of man, and from them generating and returning their own love to man, and through man to God, the animal world in general presents no survival value which we can ascertain.

Man, although far from his zenith, is in the stage of development which contains all the potentialities necessary for the use for which he was created, namely, to receive and express an inflowing affection of the Divine Love.

Love, to bring satisfaction to the desires of its affections, must secure concrete expression by service in an objective state. For instance, man's affection for music brings him no gratification until he gives it an objective life. He creates the instrument. It evolves from a crude form capable of producing rudimentary sounds to the perfect instrument giving expression to the finest symphony. Man pours into it the spirit of his music and by mechanical action extracts from the instrument the physical representation of the music within his soul, which is played for the benefit of his fellows. They hear the sound, extract the spirit, and return their satisfaction to the player. This is his glory.

Similarly the Love of God needed an outlet. A self-contained love brings to itself no satisfaction, therefore an environment was created in which to evolve the vessels necessary for its expression. Man's task is to give satisfaction by turning a Divine potentiality into a concrete, individualised affection having in itself the consciousness of its own feelings.

For this reason man survives the grave, no matter whether he be saint or devil. Man may sully the soul, but

not the spirit, and what development is not made here must be made hereafter.

Having two of my own, I am particularly interested in the aspect affecting still-born children. That they live and grow I know, because I have seen them. It seems to me that by their entry into flesh they have gained the same benefit as undeveloped souls do in a whole lifetime—with none of the drawbacks. They secure their personality, as other children do, their spirit or Divine affection is individualised by consolidation, and they enter the spirit world at birth, freed from life in the quagmire man has made of a beautiful world, and grow to manhood and womanhood doing the service of the Father.

In conclusion, may I tender a tribute to the virility with which *THE TWO WORLDS* champions our faith.

## The Ghost of Kersal Cell.

By G. H. RATCLIFFE.

For many years there has been a legend concerning Kersal Cell, where the well-known hymn "Christians Awake" was written. It is the remains of an old monastic house on the northern borders of Manchester, and perhaps readers of *THE TWO WORLDS* may be interested in a few personal reminiscences, for the truth of which I can vouch.

Years ago my mother, sister and self lived in a large old-fashioned house in Broughton. March 15th, 1905, is a day which stands out in my memory. My sister, who was a very practical and level-headed woman, was coming from the yard after feeding the poultry, when she saw approaching her from the hall the figure of a monk, with his arm upraised, pointing in the direction of Higher Broughton. It was not in the gloom or the twilight, but in bright daylight, and the clock of St. John's near by was ringing for the five o'clock service.

Some time afterwards a most interesting story appeared in a local Salford newspaper concerning a legend of Kersal Cell: I did not read it myself, but as my sister related it to me, it told of a certain monk who lived at Kersal Cell in the olden times, when the place was a monastery. The legend relates that he became enamoured of a nun, and as a result of his amours trouble began, so that in a fit of remorse he hanged himself on Kersal Moor. Whether his spirit cannot rest I know not, but for many years there has been a local legend which says that on the stroke of twelve at midnight on Christmas Eve the figure of the monk can be seen in the moonlight, wandering round the fields surrounding the famous Kersal Cell. Many have testified to seeing the ghost.

My sister often expressed a wish to go on Christmas Eve at the bewitching hour, to see what was to be seen. She had never put her desire into effect until some three years ago, when a few days prior to Christmas (1925) she asked me if I would accompany her on Christmas Eve. I consented, but as the time drew near my desire seemed to evaporate. My sister, however, twitted me good naturedly at my want of courage, and as a result we decided to pay our visit at midnight.

The night was slightly moonlight, and snow lay on the ground. We reached our goal about 11-45, and the deserted neighbourhood gave us a feeling of loneliness. Two local youths out for a walk loomed in sight, and I bade them good-night. They stopped, and we exchanged a few words. I inquired if they knew of the legend connected with the place. One of them, a Roman Catholic, did not, but the other, who attended the neighbouring Church of St. Paul's, said he had heard the story, but did not know anything at first hand, though he had heard the subject argued at a debating class in connection with the church. Shortly afterwards we wished them good-night, and walked towards the Cell. It was 11-55, and the spot at which we had arrived gave us a good view of the field. That spot is firmly fixed in both our minds to-day. I said: "Well, I can't see anything," but my sister said "You can't! Look, I can, as distinctly as I saw him years ago." Just then the two youths, evidently curious, joined us. They had turned back from

their walk. One of them said "Have you seen anything?" I replied, "I have not, but my sister has." We all stood together as the neighbouring clock struck twelve. My sister said, "He is there again. Can't you see him?" I said, "No, but one of the youths said, 'I can see a man with arm upraised.'" The other witness, like myself, could see nothing. We dispersed and went our different ways.

On relating the experience to an old friend who lived at Kersal, he made light of my story and was very scornful, but I evidently made an impression on him, as a few days afterwards, when I visited him, he said, "Look here, I don't like telling you, but I won't feel comfortable unless I tell you. When I was in town yesterday an old friend came in who had several shops in Manchester at the time when he had not seen for years. He is an old Kersal or Prestwich man, who has lived all his 80 years in the district. I asked him if he knew anything concerning the legend in connection with Kersal Cell. He replied, 'Why?' Then my friend told him of our experiences, and he answered, 'Tell your friends to be very careful,' and then added that the legend of Kersal Cell says that if after seeing the ghost, or whatever one likes to call it, one does not go to the exact spot at the exact time before another Christmas Eve comes round, one is bound to break the spell, they, or one of them, I really forget which, will meet with a 'bloody' death. He told of a father and son who had seen the ghost, and had been warned to make a return journey before Christmas Eve came round again. They both scoffed at the warning, and took no further notice, but before Christmas came round, the son, who had gone skating, was brought home drowned, on a shutter. 'But that was not a bloody death, was it?' 'Oh, yes, his body was simply hacked and cut all over by the sharp ice.'"

The relation of this story was not soothing to my nerves, so I determined at all costs before Christmas came round to make a return journey with my sister. We chose a fair moonlight night, September 20th, following our previous visit. The visit, however, produced nothing visible, though we both had a very nervous feeling on this occasion.

Somehow or other, whether it is related to the above facts I cannot say, nothing but misfortune and sorrow have befallen our household since these happenings. My mother lies in Kersal Churchyard, buried there on the 15th March 1927, after a long illness. My sister in the following August met with a terrible accident, and lay for months helpless in two hospitals. She is now a shattered wreck.

I have nothing more to add. I find myself wondering whether these incidents are connected with one another. Perhaps some of the readers of *THE TWO WORLDS* who reside in Manchester can throw some light upon the legend. I can only say, it's a strange world, my masters.

PETERBOROUGH.—On January 12th, 13th and 14th we celebrated our anniversary, the speaker being Mr. Ben Carter, who was assisted by the veteran Wm. Mason, of Southampton. A goodly number were present on Saturday. On Sunday morning we opened a new Lyceum, and had an excellent time. The afternoon meeting was devoted to an address on "The Education of the Children." Mr. Carter's evening address was listened to with attention, and Mr. Bartlett gave excellent clairvoyance. Mr. Mason spoke some encouraging words.

PARKGATE: THE TEMPLE.—On Sunday, January 20th, a memorial service was held in the Temple to the late Frederick Atkinson, the artist-poet. Mr. F. Cook presided and referred in suitable terms to the late artist's activities from boyhood in the Lyceum. Mrs. T. Davis read for the lesson, "A Psalm of Life," and Mrs. B. Fox, in touching terms, referred to our arisen brother. Mr. T. Hossell, Rotherham, who performed the interment ceremony, gave an uplifting address on "Spiritualism." Madame Mitchell rendered the solo, "Vital Spark of Heavenly Flame." Mrs. F. Cook presiding at the organ. The Temple was packed, the doors having to be closed, extra seating being kindly lent by friends. The favourite hymns of the brethren were sung during the service, "Blest be the Tie That Binds" and "Still, Still With Thee." The service throughout was most impressive, and has since drawn people of many denominations into our services.—F. Cook.



## Post Office Spiritualism.

VISIT OF MISS ESTELLE STEAD AND SIR FRANK BENSON TO THE VICTORIA PSYCHIC RESEARCH SOCIETY.

THE Victoria Psychic Research Society, composed of members of the staff of the South-Western District Post Office, London, S.W.1., held a meeting at the Battersea Town Hall on Sunday evening, February 10th, when they were honoured by the presence of Miss Stead and Sir Frank Benson as speakers and Mr. R. H. Sanders in the chair.

The Chairman, in opening the proceedings, congratulated the members in forming such a society amongst their fellow workers, and on their behalf welcomed the speakers. "W. T. Stead," he said, "lit a torch which his daughter now carries on to give light to those who seek it." He recalled his own experiences of 60 years ago, when they were few in number, and compelled to meet in out of the way places. "Now," he said, "we can fill the Albert Hall, and have in our ranks the intelligencia of the whole world. Psychic research should be taken with sincerity, and if the Society got to work with that and sympathy, they were bound to get phenomena." (Applause.)

Miss Stead said: I was extremely pleased to receive the invitation to speak to-night, as I feel as if I am talking to my own constituents. This Society emanated from Westminster, close to Smith Square, and therefore I feel a personal interest. I congratulate the S.W.D.O. as the most progressive of post offices, and hope it will spread not only to other post offices, but to all Government Departments. The speaker then went on in a most helpful speech to describe the various phases of phenomena and the conditions necessary to ensure the best results. She traced the most important events dealing with the subject, from the Hyde's knockings, Dr. Geley's moulds, the wonderful mediumship of "Margery," to her own extraordinary collection of 800 to 1,000 psychic photographs. One important fact that must have impressed the members was her recital of how after the transition of W. T. Stead he appeared in a circle in America, announced his passing and how a cable was sent and received in London actually before the official news announcing his fate. "That cablegram," said Miss Stead, "is in existence to-day." In conclusion, Miss Stead invited any of the members in need of help or advice to call at Smith Square, when she would always be pleased to do all she could for them. (Applause.)

Mr. J. G. Coates, President of the Society, then briefly outlined the aims and objects for which they set out. He reminded them that they were a Research Society, and did not ask anyone to accept these things as facts until they had proved them for themselves. In thanking the speakers, he spoke of the kind interest shown by Miss Stead, and suggested to Sir Frank Benson that if he could hear the debates that would follow in the retiring rooms of the S.W.D.O. the following week he would be amply repaid. Sir Frank assented. A special tribute was also paid to Mr. R. H. Sanders for so kindly taking the chair.

Sir Frank Benson followed, and said: The post office is the means of communication between men and women in all quarters of the globe, by various methods and devices the lines of communication are kept open, by ship, railway, air, or the various rough methods in uncivilised quarters. Therefore, it is very fitting that those in the post office should concentrate on keeping open the lines of thought and of communication with the world beyond. Psychic science is a science well worth working, a study well worth while for everyone. The opponents of Spiritualism have never studied it; among our adherents to-day are the people who do the hardest work to benefit people on this plane. Sir Frank then told how he came to be interested in the movement. His friend the late W. T. Stead once said to him, "You know all about ghosts on the stage. You should know something about them in reality." I accepted his invitation to a seance. There were about sixty people present. We sang a hymn, held hands, and a wonderfully strong smell of violets pervaded the atmosphere. I felt my pulse, looked at my watch, but everything was normal.

A tall figure appeared in white, whom I was told was John King. A mist appeared and floated towards me. I did not feel ready for it, and hoped my will was strong enough to make it move away. At all events, it did. Another mist appeared, which gave place to a figure of a sailor, who was recognised by his brother after twelve years. A dramatic scene followed, in which the materialised sailor described the shipwreck which was the cause of his passing. Another mist came towards me, and I now felt prepared for anything. From the cloud appeared to me my wife's mother, with her beautiful hair as in life. I touched her hands, led her to another part of the room, kissed her. She said, "God bless you. I don't like to be before so many strangers." We kissed again, and she faded away. I tell you, ladies and gentlemen, she was as real and tangible as Miss Stead or your chairman. Was that hallucination? Was it imagination? I say definitely it was not.

Sir Frank then recounted a number of interesting experiences of his own, including the appearance of his son to him during the war, on the occasion of his death.

Questions were invited, and a number were sent up. Some of them were of an unusual order, and the answers added considerably to the interest of the evening.

The Society feels indebted to the speakers and chairman for contributing to what must be a landmark in post office Spiritualism. A sitting has been arranged with the well-known materialising medium, Mr. Guy L'Estrange, on Saturday, March 30th. The following day, Easter Sunday, a morning meeting is being arranged at Battersea Town Hall, with Mr. L'Estrange as one of the speakers and clairvoyant. Further speakers and details will be announced later. All interested in this work amongst the workers can obtain all particulars by writing to the Secretary, Victoria Psychic Research Society, Staff Box S.W.D.O., S.W.1.

## "THE RELATION OF SPIRITUALISM TO PSYCHICAL RESEARCH."

THIS was the title of an address delivered under the auspices of the London Spiritualist Alliance in March, 1928, by Mr. Stanley de Brath, whose name is a sufficient guarantee of his ability to deal with the subject. It is a well-produced booklet of 46 pages, and constitutes the first of the "Felicia Scatterd Memorial Lectures." Miss Felicia Scatterd was well known in the ranks of Spiritualism and Psychical Research, and her passing on the 12th March, 1927, left a vacancy which is hard to fill. Soon after her transition it was decided to establish a memorial to her. There was in existence a small fund devoted to benevolent work in connection with "Light," a fund in which she was keenly interested as one of its trustees. The fund was increased by the donations of generous friends, and will in future be used not only in its original direction as a benevolent fund, but as a means of providing an annual memorial address dealing with the psychic work of the year.

Mr. de Brath's is the first of these annual lectures. The lecturer brings the phenomena of psychical science into a true relationship with science in general, and in addition to the "scotograph" obtained by Miss Scatterd and Dr. Lindsay Johnson, embodies charts illustrating organic and human evolution. Various theories put forward in explanation of psychical phenomena are brought under review, and it is claimed that the truth of the Spiritualist explanation for the facts of psychical science has thoroughly justified itself. The booklet will be of especial value to the student, and is issued at one shilling.

THE balance sheet of the Glasgow Association of Spiritualists to hand shows an income of well over a thousand pounds, with a balance on the right side of £20 on the year's working. The bookstall appears to be in a healthy and vigorous state, while the Lyceum fund shows a clear balance. The balance sheet shows the Church to be worth some £4,370 in properties and cash. The balance sheet is well drawn and easily readable, and the Church can be congratulated upon a good year's work. The membership roll shows 327 members.

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## The World of Reality.

THROUGHOUT the whole world there is a gradually growing recognition of the great fact that all the manifestations which appeal to our senses are but the outward and visible tokens of an indwelling spirit. The grass grows, the trees put forth their leaves, the flowers bud and bloom, and fill the air with fragrance. It is easy to say that they absorb gases from the air and chemicals from the soil, but every plant remains true to its own species, though they all grow in the same soil and live in the same air. The dead plant may exist side by side with the living one, and chemically and botanically there is no difference between them. The living man and the corpse may be side by side, and chemical analysis will show little or no difference between them, but one lives and the other decays. The planets move through space. Day and night succeed each other. The seasons change, each in its turn giving place to its successor in orderly sequence, and when we are asked to explain the phenomena we say "law" and "life," and in doing so we are merely giving names to the unknown. We may explain the "how" of the things, but scarcely the "why."

Yes, the world is gradually accepting a principle laid down by the Eastern philosophers, that the whole of the physical universe is but the shadow thrown by an enduring reality. Life and law do not change. Only their operations exhibit differences which are only accountable by reference to an unknown factor which lies within and behind all manifestation.

Spiritualism presents us with exactly the same problem. Many of the psychical phenomena which are of interest to observers are the productions of entities who live in an invisible world, a world which we only know by inference, a world which we have learned to call the "spirit world." If it be objected that many of the phenomena are psychological, depending upon psychic factors within the individual whom we call a medium, it is still true that the basis of his mediumship rests in the invisible part of him. It cannot be determined by chemical analysis, by either weighing or measuring. The fact is, "man is a spirit," and these manifestations are due to the fact that his spiritual nature is the unchanging reality behind all the evanescent appearances which are visible to us. Mediumship depends in the main upon man's ability to draw from an invisible and spiritual world, and to make objective the results of such inspiration, but it is still true that the source of supply remains in the invisible.

It is sometimes objected that because the results of mediumship are manifested in objective phenomena, or mental phenomena reproduced by voice or gesture, that, therefore, all such phenomena may be ranked under the title "materialism," but if we remember that the material manifestations are but the LAST stage in a process of which the sources are hidden in an invisible realm, we shall begin

to realise that mediumship does but objectify on a physical plane energies which exist in the invisible and hidden world.

We believe that it is one of the functions of Spiritualism to sensitise the race to the energies of that world. The revelations which have established the great religions of the world have been due to the fact that the founders of the religions were capable of receiving and objectifying that which was received from the inner source of being. The both inspiration and miracles (so called) were the result of transcendent and superphysical powers focussed upon a teacher who was the medium for their manifestation.

In common practice a medium is an individual who may receive the impulses of a spiritual world, and display or exhibit them to others in appreciable form, but we believe that in drawing the attention of the human race to the actuality and nearness of a spiritual world, Spiritualism is opening the way to the incoming of a psychic force which can mould and guide and lead all human life by reason of the force which it brings to bear upon the single individual. There are many thousands of people in the ranks of Spiritualism who are not known as mediums: it cannot be said of them that they see anyone, or that they hear voices, or that objective phenomena are produced in their presence, and yet day by day, and hour by hour, they are conscious of a guiding and directing force in their lives and in the conduct of their everyday activities. They are not known as mediums, and yet they have a sense of being so closely in contact with the spiritual world that though there are no objective phenomena which they can offer as verification of the fact, yet their contact with the spiritual world is as sure as life itself.

The case can easily be illustrated from the common experiences of every day. The clever salesman, who is able to truly appreciate his art, is the individual who "feels" his customer in a subtle but very real sense. He knows when it is wise to talk. He feels when he has said enough, and he deals with his customer very much in the same way as an angler plays with a fish on the end of his rod, though the said fish be hidden beneath the water. There is a sensitiveness by means of which we appreciate the personality of the individual we are dealing with, and this sensitiveness enables us to adjust our conduct to the mood and temperament with which we have to deal. It would be difficult to define this in exact terms, and yet every man knows that what is called tact depends upon our ability to weigh up the presence of the individual with whom we are called upon to deal a dozen times in a day.

We affirm that this sensitiveness to the psychical presence of visitants from an unseen world is as real and as actual as it is in our dealings with one another. Those who possess such sensitiveness are not generally termed mediums because they cannot exhibit the effects of which they are so certain themselves. Perhaps we may call such a sensitiveness inspiration. It is the inbreathing, the drawing in of energies from a world invisible; but a world which being invisible, is more real, more permanent, and more dynamic than a physical world can ever be.



MISS ADA GARRAD, President of the 1st Spiritualist Church, Calgary, Canada, asks us to mention that any Spiritualist visiting Western Canada will receive a hearty welcome at the Calgary Spiritualist Church. Her address is 2508, 1st E., Calgary, Alta., Canada.

THE Shepherds Bush Spiritualist Society regret to announce the passing to the higher life somewhat suddenly of their Vice-President, Dr. R. Douglas Gawn, M.C., M.B., M.S., etc., on Sunday, Feb. 3rd. The remains were interred at Putney Vale Cemetery on Friday, February 8th. Suitable floral tributes were sent from the above and other Societies and friends. A memorial service was held at the Society's Temple on Sunday, February 10th, by Mr. Frank B. Leonard, President of Ealing Spiritualist Church, who delivered a most impressive and uplifting address, urging service and loyalty, extolling the immense services of our arisen brother had rendered to the Society in particular and the cause generally. J. G. G.



## CURRENT TOPICS.

THE  
CHRISTIAN ON  
SPIRITUALISM.

"The Christian," in dealing with "The Daily News" symposium on Spiritualism, says that "the articles show that the belief in the possibility of communion with the dead is gaining ground. The

greater proportion are receptive to the phenomena produced at seances because, having lost some dear one, they are anxious to establish contact with the person departed, and it is only to be expected that war time losses should have increased susceptibilities to Spiritualist claims. It is much to be lamented that such bereaved persons should become the victims to mediumistic trickery and occult deceptions." That statement seems to us to be taking a very great deal for granted. It is, of course, easy to make out a case if one is not restricted to facts. Our experience goes to show that the growth of Spiritualism has been even and steady for the last forty years. The war may have made it possible or easy for men to speak out, but it certainly did not show any abnormal increase in the membership of Spiritualist Societies. To take it for granted that bereaved persons become victims to "mediumistic trickery and occult deceptions" is an ostrich-like policy of burying your head in the sand in order to close your eyes to unpleasant facts. The fact is, there has not been as much fraud amongst Spiritualists as there has been hypocrisy amongst Christians. We do not make this statement unkindly, but merely because experience shows it to be true.

"The Christian" goes on to say: "Pathetic and sometimes tragic delusion underlies Spiritism, and there is great need for Christian leaders to utter a

WHO ARE THE  
DECEIVERS?

solemn warning against tendencies and proceedings whereby the unwary and helpless may be exposed to demoniac influences leading to spiritual sorrow and disaster." We can only say that for well over fifty years the Churches were pretty united and unanimous in their solemn warnings against Spiritualism, but such solemn warnings did not appreciably hinder the steady growth of the movement throughout the world, with the result that to-day a very large proportion of the members of the Christian Churches have seen sufficient, and heard sufficient, to know that Spiritualism stands for truths which alone are able to keep Christianity on its feet. The solemn warnings of the pulpit are to-day regarded as mere evidences of ignorance, bigotry, and narrow mindedness. Its "demoniac influences" are a remnant of superstition without foundation in fact. "The Christian" can, therefore, proceed to utter its solemn warnings, but it can be assured that Spiritualism will be alive and will be the comfort and strength of the majority of people in this world when its pages have fallen into dust. Half the creeds of Christianity of a hundred years ago have gone by the board. A number of others will follow them, and the chief reason why these creeds are dead is that the people who have passed from this life and entered into the enjoyment of a larger and greater world are returning to earth by thousands, testifying to the fact that in the main the Churches have misled and deceived them by doctrines of atonement, redemption, sanctification and eternal bliss.

"The Belfast News Letter" publishes a report of an address delivered by the Rev. J. N. Spence in Grosvenor Hall, Belfast, in which he claimed that the evidence for

CREDULITY AND  
FALSE WITNESS.

Spiritualism required careful examination and sifting. That was a promising start, but unfortunately Mr. Spence follows with a careful opening with wild assertions which have very little basis in fact. He tells us of the rappings at Hydesville in 1848, and goes on to say: "Further investigation showed that the so-called mediums were able by the manipulation of certain bones in their feet to make the supposed rappings." The simple fact is that certain critics suggested that such rappings might be made by the dislocation of bones. It never was shown, and cannot be shown to this day, that either of the Fox sisters was able to do this, or that they ever did do this. It was but a mere theory. The statement is charac-

teristic of the credulous critic who takes every theory as an accepted fact, whether it has evidence to support it or not, provided it tells in his direction. The Rev. J. N. Spence adds: "Two of the sisters who died confessed that their so-called revelations were fraudulent." That statement is decidedly untrue. One of the Fox sisters who got entangled in the meshes of the Roman Catholic Church made a confession of fraud while under the influence of drink, and within a few days expressed her regret and recalled her confession. That is the only basis for such a statement, and it is not creditable to a Christian denomination to extract a confession under such atrocious conditions. If Mr. Spence can find any credit for his Christianity from such methods, he is welcome to them.

NAME OF THE  
WRITER  
WANTED.

Mr. SPENCE goes on to add: "When one thought of the quality of the evidence, it was dishonouring both to God and man. From its early days Spiritualism had been permeated by both trickery and fraud on the part of mediums. One writer who was not antagonistic to the movement had declared that 98 per cent. of the phenomena were fraudulent." We should be glad if the Rev. Mr. Spence would give us the name of the writer "not opposed to the movement" who ever made such a wild and absurd statement. We mention it only because it is quite likely that scores of other bigoted opponents will repeat the statement, parrot fashion. We believe the statement was made by one critic in the recent symposium in "The Daily News." Despite the fact that it is untrue, we have not the slightest doubt that hundreds of the "representatives of the spirit of brotherhood" will repeat it. Mr. Spence ends by saying that Spiritualism had absolutely failed to do that which it set out to do, and through it no real hope or comfort could come to mankind. The fact is that tens of thousands of Spiritualists in every civilised country in the world can testify to the fact that Spiritualism has given them comfort. It has certainly given them CERTAINTY rather than hope. It has restored their shattered faith and brought happiness and peace into their lives when all the creeds of Christendom have been tried and failed. It is fatal for Mr. Spence to refer us to the New Testament. We are quite willing to go to the New Testament for the proof of our claims. But for the fact that one rose from the dead and reappeared to those He had left behind, there would have been no Christian Church. It is a series of Spiritualistic facts alone which have made Christianity possible, and in despising Spiritualism Mr. Spence is despising the pit from which he was digged.

A BETTER  
UNDERSTANDING  
NEEDED.

In "The British Journal of Psychical Research" Mr. Harry Price pleads for a better understanding between the various Societies engaged in Spiritualistic propaganda and psychical research. He assures us that there is a good deal of friction existing between the various centres of activity. We hope the case is not so bad as Mr. Price imagines it to be. Every centre, in its own opinion, is doing useful work. Most of the trouble, it appears to us, arises not from the members of the various organisations, but from the personalities who insist upon being looked upon as leaders, and who, in order to establish their own position, are chiefly concerned in discounting the work done by others. It is very largely a conflict of personalities. Much the same thing happens in a number of Spiritualist Societies. The person who cannot rule finds fault with others, and forthwith decides to show the world how a Spiritualist Society should be run. In most cases the new ventures are considerably worse than the old. Even this perhaps is better than the lethargy so often prevalent in the orthodox churches, in which no one has sufficient interest to do anything but take a tepid interest in the activities of the parson. The fact is that experience is the great teacher, and the tendency amongst psychical researchers and Spiritualists is to imagine that the phenomenal experiences witnessed by themselves are sound and infallible, whereas the phenomenal evidences witnessed by other people must be submitted to the closest criticism, and

are of considerably less importance than their own. It is, we think, one of the things inseparable from a movement which must depend upon personal experiment, and which therefore involves the element of personality to a greater extent than most others.

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"LIGHT" records an interesting incident contained in a letter from Mr. Gaines, of Indianapolis, U.S.A. A well-known Spiritualist had stipulated in his will that his body should be cremated at the Indianapolis Crematorium. A few days prior to his death he extracted a promise from a well-known voice medium to hold a seance in the Crematorium during the hour when his body was being consumed. About a hundred persons were present, and while the flames were reducing the coffin to ashes, the mourners sang cheerful Spiritualistic songs. Presently, in the full light of the spacious chamber, the medium held a trumpet at arm's length, and after the guide of the medium had spoken, the voice of the deceased was heard speaking. Numerous friends and acquaintances were called by him to come close to the trumpet in order that they might hear his words distinctly. He appeared to be himself in every respect, and even jested with his intimates in his characteristic manner. During the time he was speaking the medium was often heard conversing in low tones.

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The object of the Centre is to systematise the study of psychical research in all countries. The Centre will arrange periodical meetings of scientists interested in the subject. The chief aims of the Geneva Permanent Centre are: (a) To prepare on a permanent basis periodical conferences. (b) To send out invitations to people engaged in all branches

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THE Spiritual and Ethical Society of New York inaugurated a Broadcasting Programme on February 1st, this being probably the first broadcasting station in the world promoted exclusively in the interest of Spiritualism. It is the intention of the Society to broadcast a Spiritualist message every Friday night throughout the year.

This may seem strange to British listeners, since they live in a country where broadcasting is prohibited, except to the one Corporation. In America, however, practically any organisation can set up a Broadcasting Station, and the air is filled with conflicting programmes. We hope the progressive effort of our New York friends will be productive of much good.

#### JEWS AND SPIRITUALISM.

WE take the following extract from "The Jewish Chronicle":—

"More than one correspondent to our columns has during the last week or two, urged the formation of a Jewish Society for the study of Spiritualism. The idea has been warmly challenged by other correspondents, who suppose that Spiritualism is akin to witchcraft, and the enquiry of familiar spirits denounced and forbidden by the 'Torah.' They, therefore, quite rightly from their point of view, decried its encouragement among Jews, but we believe they are mistaken. Spiritualism is a study of certain psychic phenomena that are said to exist, and which, it is alleged, manifest themselves in definite happenings. Thus in scientific investigation from which many distinguished scientists have derived what they have no doubt are facts of nature. Why Jews who feel an interest in this subject should not explore it we fail to see. Nor should those who refuse to accept the conclusions to which Spiritualists have arrived, it seems to us, in reason, shut out categorically, so many do, even the possibility of those conclusions being scientifically sound and proveable. Belief in a life after death for the soul or spirit of man is a Jewish belief, and this is the essential basis of Spiritualism, which, however, is not a creed, a faith, or a religion, but, as we say, a scientific search which Jews can pursue without the least prejudice to their religious—or for that matter any of their other obligations."

Several attempts have been made to form a Jewish Society, and for a while there was a very successful one in London. Mrs. D. E. Blumenthall, of 64, Springfield Road, London, N.W.8, would be glad to hear from anyone who is interested in the formation of a Jewish centre.



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Is your Name included in this ever-increasing list of Donors? A small contribution at intervals would soon place you in the happy position of having your name included. May we have the pleasure of adding yours?

One subscriber has given 2s. 6d. per week throughout the past year. Another friend sends along a yearly subscription. These are examples worth following. What can you do to assist in the early establishment of this long-looked-for Memorial?

Donations, large or small, will be gratefully acknowledged by  
JOHN JACKSON, Hon. Secretary.  
30, Buxton Road, New Mills, nr. Stockport.

### TRANSITION OF AN OLD WORKER.

On February 8th the physical remains of Mr. Walter Piggott were returned to Mother Earth. Prior to the interment a service was held at the house, conducted by Mr. and Mrs. H. Boddington, some 20 friends being present.

Spiritualism was first publicly proclaimed in Woolwich through Mr. Piggott generously giving the use of his room for services, and also in providing speakers. This was nearly 20 years ago. Mr. and Mrs. Piggott have been active workers for the churches in this borough ever since, and from those services in his house there are now the original Society (Woolwich and Plumstead Spiritualist Church), the Eltham Spiritualist Church, and the United, together with the Ladies' Progressive Society.

Our arisen brother was a healer of long experience, of a kindly and generous disposition, and an ardent worker, providing orchestras for special services, a valuable helper, too, on the social side. He was one of the first members of the Plumstead Lyceum, where his services were also much appreciated.

Mr. H. Boddington conducted the service at the graveside, emphasising the work of Mr. Piggott, and bringing home in a forceful manner our principles. About 40 people from other Societies were present. The proceedings closed with the Benediction and "God Be With You Till We Meet Again." Mrs. Piggott wishes to thank all friends for their sympathy and prayers.—W. R.

### NORTH MIDLANDS DISTRICT COMMITTEE.

The annual general meeting of the above subsidiary group of the Midlands District Council was held on Saturday, February 9th, in Charnwood Street Church, Derby, Mr. J. M. Walker presiding.

A cordial welcome was given by the President of the Church. The number of delegates and associate members present was in excess of previous meetings, and showed a keen interest in the business activities of the Committee. The minutes of the last annual meeting were accepted as a true record, no business arising.

The Secretary, in giving his report, detailed the number

of lapsed churches, also new ones accepted, showing an increase of one church in the year.

Mr. Warren gave the Treasurer's report. The balance in hand, after meeting all liabilities, was £13. The auditors commented on the satisfactory position the Committee was in. Mrs. Barton, in giving her report on the associate membership, gave an increase of one during the year. All the reports were accepted, with the thanks of the delegates for services rendered.

The election of officers for the ensuing year was as follows: President, Mr. J. M. Walker; vice-president, Mrs. Paling; treasurer, Mr. Warren; secretary, Mr. Raspin; associate representative, Mrs. Barton.

Mr. Walker, in expressing the thanks of the delegates to the members of Charnwood Street Church for their splendid hospitality, brought another successful annual meeting to a close.

### THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting the following income for January:—

Mr. Langham, New York, £3 10s.; Manchester Central, Sale of Pictures presented by Miss Ogden, £2; Mr. and Mrs. G. Smith, £1; Mr. Albert E. Sutcliffe, £1 1s.; Sowerby Bridge Church, £1 1s.; Mr. and Mrs. Summersgill, 10s.; E. V. Quarmby, 5s.; Harrow Church, £1 6s.; Barrow Psycho., Dec. quarter Members' Tax, £1 3s.; James D. Turner, 3s.; Heaton and Byker Church, 10s.; Mr. and Mrs. Gilling, 10s.; Manchester Central Church, £6; Mrs. Cox, proceeds of Home Circle, 10s.; Mr. and Mrs. Scott, 5s.; Crook National Church, £1 1s.; Legacy from the Estate of the late Mrs. Alice Mary Morce, Los Angeles, £2 11s. 6d. Total, £24 10s. 6d.

The Committee are truly grateful for this continued support. We realised the average collections from the annual appeal, but we need another £100 yearly just to keep the fund going, so I would ask that those who can might become monthly subscribers, and so help to maintain a moderate income every month in the year, and relieve the minds of the Committee as to ways and means how to make ends meet. With grateful thanks to all subscribers.

MARY L. STAIR, Secretary.

### INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary.

British Spiritualists' Lyceum Union.

20, Toad Lane, Rochdale.

WEST EALING.—A happy and sociable evening was spent at the Spiritualist Church, Hessel Road, West Ealing, on Saturday, February 9th, when a whist drive was held in aid of the church funds. Complete harmony pervaded the hall, everybody being in complete accord that they had had a very enjoyable evening. During the interval refreshments were well and adequately served by Mesdames Rix, Boswell and Witham. Mrs. Rix performed the duties of "Nippy" admirably. The prize winners were: Ladies—1, Mrs. Mann; 2, Mrs. Gwynne; 3, Mrs. Rix. Gentlemen—1, Mr. Gwynne; 2, Mr. Bishop; 3, Mr. Baker.

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30, Buxton Road, New Mills, nr. Stockport.

### TRANSITION OF AN OLD WORKER.

On February 8th the physical remains of Mr. Walter Piggott were returned to Mother Earth. Prior to the interment a service was held at the house, conducted by Mr. and Mrs. H. Boddington, some 20 friends being present.

Spiritualism was first publicly proclaimed in Woolwich through Mr. Piggott generously giving the use of his room for services, and also in providing speakers. This was nearly 20 years ago. Mr. and Mrs. Piggott have been active workers for the churches in this borough ever since, and from those services in his house there are now the original Society (Woolwich and Plumstead Spiritualist Church), the Blitham Spiritualist Church, and the United, together with the Ladies' Progressive Society.

Our arisen brother was a healer of long experience, of a kindly and generous disposition, and an ardent worker, providing orchestras for special services, a valuable helper, too, on the social side. He was one of the first members of the Plumstead Lyceum, where his services were also much appreciated.

Mr. H. Boddington conducted the service at the graveside, emphasising the work of Mr. Piggott, and bringing home in a forceful manner our principles. About 40 people from other Societies were present. The proceedings closed with the Benediction and "God Be With You Till We Meet Again." Mrs. Piggott wishes to thank all friends for their sympathy and prayers.—W. R.

### NORTH MIDLANDS DISTRICT COMMITTEE.

The annual general meeting of the above subsidiary group of the Midlands District Council was held on Saturday, February 9th, in Charnwood Street Church, Derby, Mr. J. M. Walker presiding.

A cordial welcome was given by the President of the Church. The number of delegates and associate members present was in excess of previous meetings, and showed a larger interest in the business activities of the Committee. The minutes of the last annual meeting were accepted as a correct record, no business arising.

The Secretary, in giving his report, detailed the number

of lapsed churches, also new ones accepted, showing an increase of one church in the year.

Mr. Warren gave the Treasurer's report. The balance in hand, after meeting all liabilities, was £13. The auditors commented on the satisfactory position the Committee was in. Mrs. Barton, in giving her report on the associate membership, gave an increase of one during the year. All the reports were accepted, with the thanks of the delegates for services rendered.

The election of officers for the ensuing year was as follows: President, Mr. J. M. Walker; vice-president, Mrs. Paling; treasurer, Mr. Warren; secretary, Mr. Raspin; associate representative, Mrs. Barton.

Mr. Walker, in expressing the thanks of the delegates to the members of Charnwood Street Church for their splendid hospitality, brought another successful annual meeting to a close.

### THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting the following income for January:—

Mr. Langham, New York, £3 16s.; Manchester Central, Sale of Pictures presented by Miss Ogden, £2; Mr. and Mrs. G. Smith, £1; Mr. Albert E. Sutcliffe, £1 1s.; Sowerby Bridge Church, £1 1s.; Mr. and Mrs. Summersgill, 10s.; E. V. Quarmby, 5s.; Barrow Church, £1 6s.; Barrow Psycho., Dec. quarter Members' Tax, £1 3s.; James D. Turner, 3s.; Heaton and Byker Church, 10s.; Mr. and Mrs. Gilling, 10s.; Manchester Central Church, £6; Mrs. Cox, proceeds of Home Circle, 10s.; Mr. and Mrs. Scott, 5s.; Crook National Church, £1 1s.; legacy from the Estate of the late Mrs. Alice Mary Morce, Los Angeles, £2 11s. 6d. Total, £24 16s. 6d.

The Committee are truly grateful for this continued support. We realised the average collections from the annual appeal, but we need another £100 yearly just to keep the fund going, so I would ask that those who can might become monthly subscribers, and so help to maintain a moderate income every month in the year, and relieve the minds of the Committee as to ways and means how to make ends meet. With grateful thanks to all subscribers.

MARY L. STAIR, Secretary.

### INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary.

British Spiritualists' Lyceum Union.

20, Toad Lane, Rochdale.

WEST EALING.—A happy and sociable evening was spent at the Spiritualist Church, Hessel Road, West Ealing, on Saturday, February 9th, when a whist drive was held in aid of the church funds. Complete harmony pervaded the hall, everybody being in complete accord that they had had a very enjoyable evening. During the interval refreshments were well and adequately served by Mesdames Rix, Boswell and Witham. Mrs. Rix performed the duties of "Nippy" admirably. The prize winners were: Ladies—1, Mrs. Mann; 2, Mrs. Gwynne; 3, Mrs. Rix. Gentlemen—1, Mr. Gwynne; 2, Mr. Bishop; 3, Mr. Baker.

## REPORTS OF SOCIETY WORK.

## SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

## SHEFFIELD DISTRICT COMMITTEE.

THE annual meeting of the above was held on Sunday, Feb. 3rd, 1929, in the Parkgate Temple, Mr. Johnson presiding.

The meeting opened with the usual exercises, which laid the foundation for a good day. Mr. Cook welcomed the committee, and referred to the origin of the Sheffield District Council, which was first commenced at their church, and that several of their church members had held official positions. He hoped that all would have a pleasant and useful day.

Twenty-five Churches were represented, 10 associates, one Lyceum Council, also a number of visitors.

Mr. Johnson gave the Presidential address, which he said was a difficult task, as he felt incapable of expressing all the ideas of our late President, Mr. Ben Davis, and referred to the new church serving scheme as one of them. This was accepted with thanks.

The Secretary then gave his annual report, which touched upon many matters of interest. Two new churches had been accepted into affiliation, two had been given permission to run for a period, with the intention of becoming affiliated. The attendance of delegates left much to be desired, but he hoped they would do much better in 1929. The financial report showed a balance of £11 14s. 10d. in hand.

Votes of thanks were given to Mr. and Mrs. Johnson for the use of their home for E.C. meetings during the year, also to Mr. J. Oates for the use of his car, thus saving time and expense.

Election of officers: President, Mr. S. Webb; vice-president, Mr. Johnson; treasurer, Mrs. Waller; secretary, Mr. Rawlinson; Y.D.C. representative, Mr. Markham; S.D.L.C. representative, Mr. Johnson. Mr. Oates was elected on the E.C. in an advisory capacity.

Church reports were very fair, though suffering from industrial depression.

Warmsworth Church gave notice of a motion for a scheme of interchange of speakers for expenses only.

Mrs. Smith and Mr. Cooper were made associates.

An open Lyceum session was held in the afternoon, all being invited to take part, and a very happy time was spent with the children.

The evening propaganda meeting was presided over by Mr. Johnson, until he introduced the new President (Mr. Webb), who said that he had a very hard task in trying to follow the past Presidents of the D.C.

Short addresses were given to a fair audience by Messrs. Smith, Oates, Johnson and Rawlinson.

The usual votes of thanks were tendered by Mr. Markham for the splendid catering arrangements.

## HARROW SPIRITUALIST SOCIETY.

THE annual general meeting was held in Greenhill Hall on Wednesday, Jan. 23rd, a good number of members being present.

The reports of the various officers showed that the year 1928 had been on the whole better than might have been expected. The building and general funds both showed a fair increase, and although some members had been lost, a fair number of new ones had been gained. Difficulties, with which the Society had had to contend during the

year had been successfully surmounted, and the result was a consolidation of the members.

Mr. Frank Betty, one of the oldest and most esteemed members of the Society, was elected President, and Mrs. Wiseman, together with Mr. King and Mr. Cameron, vice-presidents.

Mrs. Helen Gregg, whose indifferent health prevents her taking a very active part in the work, was made Hon. Life President, on the proposal of the retiring Committee. Mrs. F. A. Gilbert retains the office of Hon. Secretary, and with one or two additions the Committee were re-elected. Mr. T. Sladin was elected Treasurer.

## MRS. HINCHLIFFE AT CROYDON.

THE Croydon National Spiritualist Church was filled on Sunday, Feb. 4th, when nearly 100 people gathered to hear the now well-known story of the famous aviator's return to Mrs. Hinchliffe. The chair was in the capable hands of Mr. J. M. Stewart.

The publicity which was given to the unique circumstances attending the death of Mr. Hinchliffe was, of course, a large factor in drawing the people, but their rapt attention was held throughout by the engaging personality of Mrs. Hinchliffe, the convincing and indeed irrefutable evidences which she was able to give, and the intensely interesting way in which her story was unfolded.

The obvious truth and sincerity with which she spoke and the recital of the precise details of her very successful psychic experiences must have removed any lingering doubts among the audience.

Mrs. Hinchliffe is doing nobly what so many personalities in the public eye have not the courage to do—to come out into the open and tell the world the fact of their conviction of the truths of Spiritualism.

To lighten the burden of a bereaved heart is one of the grandest services one human being can do for another, and it is hoped that Mrs. Hinchliffe may go from success to success, and continue to bring this consolation to some of the countless thousands who still need it.

## LONDON: TEMPLE OF LIGHT.

A special memorial service was held at the Head Temple of Light on Sunday morning, Feb. 3rd, for Ada Hollier-Tench, aged 34, who passed suddenly to the higher life on January 28th while in Brussels.

The service was conducted by Mr. W. Harold Speer, assisted by the Rev. J. J. Welch. Chopin's Funeral March was played. An inspirational prayer was offered by Mr. Welch, and then Mr. Harold Speer said he felt their risen sister was with them that morning. He related several instances of proved spirit return, and the service ended with the singing of "Nearer, My God, to Thee" and the Benediction.

The risen sister was well known at the head Temple of Light, and also at the Bournemouth Spiritualist Church. Her father and mother and brothers have all passed over, leaving only her sister Audrey, who was the only relative present at the service. Though the sister came into the Temple broken hearted, she left a different being, for she had indeed received comfort and peace.

In the evening Miss Hollier attended the service, and the medium, Mr. L'Estrange, described her sister to her and spoke of a locket and chain which he accurately described. Mrs. Stanley, another medium, also gave her a message, and the names of her sister and other relatives.

## ROSYTH, SCOTLAND.

THE Spiritualist Church in this onetime great naval centre has lost one of its most earnest workers in the passing to the higher life of Mrs. James Taylor. Coming to Rosyth along with her husband in 1919, her presence was soon made known in the newly-formed church there, and after the closing down of Rosyth Dockyard, when many of the church workers had to return to the south, Mrs. Taylor faithfully stood as a great influence to the few who were left behind, and by her valuable efforts the church is again a sphere of activity. Mr. and Mrs. Taylor joined St. Paul's Spiritualist Church, Halifax, Yorks., in 1901, and both are still well known there.

The transition took place on Jan. 29th, the funeral service being conducted two days later by Mr. Bullock, Alloa, and on Sunday evening, Feb. 3rd, a memorial service was conducted in the Rosyth Church by Mr. Hendry of Kirkcaldy, a very large gathering being present. Mr. Taylor and family are all earnest workers for Spiritualism, two daughters, Mrs. Holroyd and Mrs. Lawton, being well-known Lyceum workers.

## NEW SECRETARIES.

Two insertions, 1/-, cash with advertisement.

NORTH MIDLAND DISTRICT COMMITTEE.—MR. RASPIN, 34, Grange Street, Lincoln.

## Leicester Hydro Establishment.

FOUNDED 1880.

(Incorporated and Chartered under Acts 1907-1908, for Hydrotherapy, Medical Electricity, Massage, Osteopathy, etc.

Proprietors: Prof. Dr. T. TIMSON, D.Sc., F.S.P., F.P.C. (London) & SON. Student's Prospectus, Stamped Address. The Secretary, Museum Sq., Leicester.

## CANCER.

Mr. Anderton-Hulme is prepared to accept patients for treatment by

## New Psycho-Magnetic Ray

at 71, ST. GEORGE'S SQUARE, S.W. or at Patient's Residence. Phone: VIC. 4573.

## The National Spiritualist

The Official Organ of the SPIRITUALISTS' NATIONAL UNION Ltd.

A Monthly Journal devoted to the claims of Organised Spiritualism. SINGLE COPIES, 2½d.

Annual Subscription, 2/6 post free.

Office: S.N.U. LTD., BROADWAY CHAMBERS, 162, LONDON ROAD, MANCHESTER.

WANTED. — Large Well-furnished Bedroom and Smaller Sitting-room With gas cooker and stove. Suitably. Vegetarian preferred. — 31, York Street, Twickenham, Middlesex.

WANTED, Small S.C. Flat or Two Three Unfurnished Rooms, within distance of Hayes, Middlesex. — MR. M. EVANS, 17, Rosemead Avenue, Mitcham.

THE GUILD OF SPIRITUAL HEALERS (Dr. Lascelles' Healers). Open 10 a.m. to 9 p.m., Saturdays and Sundays excepted. Voluntary contributions. — 26, St. George's Square, Portia, London, W.1.



## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, FEB. 24TH, at 2-30, LYCEUM.  
At 6-30, MR. GUSH. At 8-15, MR. JEPSON.

MONDAY, at 3, MRS. WOOD.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MISS SMITH.  
Every Friday, 6-30, WHIST DRIVE, 1-7.  
SUNDAY, MAR. 3RD, LYCEUM OPEN SESSIONS.

**Manchester Central Spiritualist Church**  
ONWARD (LARGE) HALL, 207,  
DEANSGATE.

SUNDAY, FEB. 24TH, at 6-30,  
MR. J. BELL, Dipl., S.N.U.  
An OPEN CIRCLE (Public) will be held  
at 16, Atkinson Street, every Sunday  
at 3. Conductor: MRS. A. BURNETT.  
SUNDAY, MAR. 4TH, REV. DRAYTON  
THOMAS at Ardwick Picture Theatre.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET

SUNDAY, FEB. 24TH, at 10-30, LYCEUM.  
At 3 and 6-30, MR. T. CONNOR.  
MONDAY, at 8, MRS. LANGFORD.  
TUESDAY, WHIST DRIVE. Admission 6d.  
WEDNESDAY, 3 & 8, MRS. ARMSTRONG.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, FEB. 24TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MR. A. MELLOR.  
MONDAY, 3 & 8, MRS. WORTHINGTON.  
WEDNESDAY, 3 & 8, MRS. RENSHAW.  
SUNDAY, MAR. 3RD, MR. T. W. ASTALL.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit)  
Entrance, King's Theatre)

SUNDAY, FEB. 24TH, at 2-30, LYCEUM.  
At 6-45 and 8-15, MRS. PITT.  
MONDAY, at 8-15, OPEN CIRCLE FOR  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8-15, MRS. ROBERTS.  
THURSDAY, at 8-15, MRS. BENSON.  
SATURDAY, at 8-15, OPEN CIRCLE.  
SUNDAY, MAR. 3RD, MRS. LANGFORD.

**Miles Platting Progressive Spiritualist Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, FEB. 24TH, at 2-30, LYCEUM.  
At 6-30 and 8, MR. MUDD.  
MONDAY, at 3 and 8, MRS. EATON.  
THURSDAY, at 3 and 8, MR. ROACH.  
Every TUESDAY and SATURDAY, at 8,  
PUBLIC CIRCLE.  
SUNDAY, MAR. 3RD, MRS. GRAYSON.

**Moss Side Progressive Lyceum Church**  
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, FEB. 24TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, SERVICE AS USUAL.  
THURSDAY, at 8, OPEN CIRCLE.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, FEB. 24TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. WOOLFENDEN.  
MONDAY, at 8, PUBLIC DEVELOPING  
CIRCLE, MRS. GIBSON.  
WEDNESDAY, at 8, OPEN CIRCLE,  
MRS. WILSON.

## TRANSITION.

PIGGOTT.—On Feb. 2nd, at 7, Brook-  
hill Road, Woolwich, London, Walter  
Piggott, one of the pioneers of Spiritu-  
alism in the Woolwich district. Deeply  
regretted.

## SOCIETY ADVERTISEMENTS.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C.-on-M.

SUNDAY, FEB. 24TH, at 10-30 and 2-30,  
LYCEUM.

At 6-30 and 8, MRS. RYDER.

MONDAY, at 3, MRS. THORNTON.

At 8, OPEN CIRCLE.

TUESDAY, at 8, MR. DROSEFIELD.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, 3 & 8, MRS. WILMOTT.

SATURDAY, at 8, WHIST DRIVE in Aid  
of Church Funds.

**Newton Heath Spiritual Church,**  
ALLEN STREET, MANCHESTER.

SUNDAY, FEB. 24TH, at 2-30, LYCEUM.

At 6-30 and 8, MRS. HOLT.

MONDAY, at 3 and 8, MRS. ROTHWELL.

THURSDAY, at 8, MRS. GERSHON.

SATURDAY, at 8, OPEN CIRCLE.

**Openshaw National Spiritualist Church**  
915, ASHTON OLD ROAD, OPENSHAW  
(Near Bessemer Street).

## MISSION WEEK.

FEBRUARY 25TH TO MARCH 2ND.

SPECIAL SERVICES will be conducted  
as follows:—

MONDAY, at 3, LADY MEMBERS.

TUESDAY, at 3, MRS. CROSS. At 8,

MR. G. E. BELL.

WEDNESDAY, at 3, "AT HOME."

At 8, MISS GOODWIN, Flower Service.

THURSDAY at 3, MISS P. GOODWIN.

At 8, MR. F. MUDD.

SATURDAY, at 8, MRS. GRANGE.

SUNDAY, at 2-30, LYCEUM.

At 6-30 and 8, MISS SANDIFORD.

A hearty invitation to all.

Take 28, 29, 30, 31 Cars to Bessemer  
Street.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, FEB. 24TH, at 11, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30 and 8, MISS ASHWORTH.

MONDAY, at 3, MRS. KELLY.

TUESDAY, at 7-30, MRS. LEWIS.

WEDNESDAY, 3 & 8, MISS DAVENPORT.

SATURDAY, at 8, OPEN CIRCLE.

**Pendleton Spiritualist Church.**

New Address:

94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, FEB. 24TH, at 6-30,

MR. CHAMBERLAIN.

MONDAY, at 3, OPEN CIRCLE.

WEDNESDAY, at 3, MRS. ELLIS.

THURSDAY, at 8, MR. TEAL.

FRIDAY, at 8, OPEN CIRCLE.

Lyceum Every Sunday at 2-30.

**Salford Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, FEB. 24TH, at 2, LYCEUM.

At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, MR. G. MAYHEW.

TUESDAY, at 8, CIRCLE, MR. MORRIS.

WEDNESDAY, at 3 and 8, MR. MORRIS.

THURSDAY, at 8, MEMBERS' CIRCLE.

SUNDAY, MAR. 3RD, MR. ELY.

**Colwyn Bay Progressive Spiritualist Church,**  
Co-op. BUILDINGS, SEA VIEW ROAD  
(Affiliated to the S.N.U.)

SUNDAY, at 3, 6-30 and 8 p.m.

MONDAY, at 3 and 7-30.

THURSDAY, at 7-30.

Visitors are cordially invited to all  
Services.

## SOCIETY ADVERTISEMENTS.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3.  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
LOCAL CLAIRVOYANT: MRS. W. G.  
HAYTER.

**Bexhill Spiritualist Mission,**  
"GYMNASIUM," AMHURST ROAD (Side  
of Fire Station), BEXHILL-ON-SEA

SUNDAY, FEB. 24TH, at 11 and 6-30,

MR. R. THORNTON.

MONDAY, at 3, PSYCHOMETRY.

SATURDAY, at 7, at 2, Buckhurst Road.

**Brighton Central Spiritualist Church**  
ATHENAEUM HALL, NORTH STREET.  
(Opposite Ship Street.)

SUNDAY, FEB. 24TH, at 11-15, Address.

At 7, ZODIAC ADDRESS.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church,**  
MICHELL STREET HALL.

SUNDAY, FEB. 24TH, at 11-15 and 7,

MR. A. CLAYTON.

MONDAY, at 7-45, PUBLIC HEALING

CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING

**Chatham Spiritual Society,**  
AVONDALE HALL, GEORGE STREET.  
(Affiliated to the S.N.U.)

SUNDAY, FEB. 24TH, at 11 and 7,

REV. GEORGE NASH.

Address and Clairvoyance.

At 3, LYCEUM.

THURSDAY, at 3 & 7-15, MRS. MAUNDER.

**Dover Spiritualist Society,**  
NEW HALL, CANNON STREET.  
(Entrance: St. Mary's Passage.)

SATURDAY, FEB. 23RD, at 8, and

SUNDAY, FEB. 24TH, at 11 and 6-30,

MRS. MURIEL THORNTON,

Address and Clairvoyance.

SUNDAY, MAR. 3RD, MRS. E. EDEY.

**Hastings Christian Spiritualist Church**  
CLAREMONT.

SATURDAY, FEB. 23RD, at 7, MRS. EDEY

Psychometry.

SUNDAY, FEB. 24TH, at 11 and 6-30,

MRS. E. EDEY.

MONDAY, at 3, MRS. EDEY, Psycho-

metry.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, FEB. 23RD, at 7, and

SUNDAY, FEB. 24TH, at 3 and 6-30,

MRS. ANDERSON.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, FEB. 24TH, at 7-30,

SERVICE AS USUAL.

WEDNESDAY, at 7-30, MRS. FILLMORE,

Address and Clairvoyance.

**Southend Spiritualist Church,**  
Corner of HILDAVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park).

SUNDAY, FEB. 24TH, at 11 and 6-30,

MRS. A. DE BEAUREPAIRE.

THURSDAY, at 8, SERVICE.

**SOCIETY ADVERTISEMENTS.**

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, FEB. 24TH, at 6-30,  
MRS. B. STOCK,  
Address and Clairvoyance.  
SUNDAY, MAR. 3RD, MRS. S. PODMORE

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, FEB. 24TH, at 11 and 6-30,  
MR. T. W. ELLA.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, MRS. ETHEL THOMPSON.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST  
BARKING.

SUNDAY, FEB. 24TH, at 6-30,  
MRS. KENNEDY,  
Address and Clairvoyance.  
Circle follows Service.  
MONDAY, at 3, LADIES' OWN,  
MRS. HINES,  
Address and Clairvoyance.  
WEDNESDAY, at 8, MRS. MELLOY,  
Address and Clairvoyance.

**Barnsbury Spiritualist Church,**  
78, ROMAN ROAD, LONDON, N.7  
(opp. Caledonian Tube Station).

SUNDAY, FEB. 24TH, at 7,  
MRS. FLORA MOTE,  
An Evening of Psychometry.  
After Service, Open Circle.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, MAR. 3RD, MR. MILLET.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY RD.,  
NORTHCOTE ROAD, BATTERSEA.  
(Affiliated to S.N.U.)

SUNDAY, FEB. 24TH, at 11 and 6-30,  
MRS. CROXFORD,  
Address and Clairvoyance.  
MONDAY, at 3, MRS. M. A. MAUNDERS.  
Meeting for Members and Friends.  
THURSDAY, at 8, Clairvoyance Meeting.  
MISS V. MANSEFIELD.  
SUNDAY, MAR. 3RD, at 3, LYCEUM. A  
Christening and Spirit Naming by  
MRS. TYLER.  
Address and Clairvoyance by Mrs.  
NUTLAND.

**Bounds Green Christian Spiritualist,  
Church,**  
CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN

SUNDAY, FEB. 24TH, at 6-30,  
MRS. CARRIE YOUNG,  
Address and Clairvoyance.  
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green  
Spiritualist Church,**  
PRINCE'S HALL, GREEN LANES  
PALMER'S GREEN.

SUNDAY, FEB. 24TH, at 11 and 7,  
MR. GLOVER BOTHAM.  
WEDNESDAY, at 8, MRS. E. BALMER,  
at 54, Whittington Rd., Bowes Park,

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.9

SUNDAY, FEB. 24TH, at 11-15, MRS. M.  
MAUNDER, Address on "Medium-  
ship."  
At 3, LYCEUM.  
At 7, MRS. KINGSTONE, Address and  
Clairvoyance.  
MONDAY, 7-30, LADIES' PUBLIC CIRCLE  
TUESDAY, at 8, MEMBERS' CIRCLE.  
WEDNESDAY, at 7-30, GRAND SOCIAL.  
THURSDAY, at 8-15, PUBLIC CIRCLE.  
SUNDAY, MAR. 3RD, MRS. CLEMENTS.

**SOCIETY ADVERTISEMENTS.**

**Battersea Christian Spiritualist Church**  
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, FEB. 24TH, at 11, CIRCLE.  
At 6-30, MR. MAX GITTLESON,  
Address and Written Messages.

**Church of the Spirit, Camberwell,**  
THE CENTRAL HALL, HIGH STREET.  
PECKHAM, S.E.

SUNDAY, FEB. 24TH, at 11,  
MR. G. B. KINLAY.  
At 6-30, MRS. L. CAMPBELL.  
Soloist: MISS LOUISE MURRAY.

At 55, STATION ROAD:  
MONDAY, 2-45, LADIES' PUBLIC CIRCLE  
WEDNESDAY, 7-30, PUBLIC MEETING.

SUNDAY, MAR. 3RD, MR. E. KEETH.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN,  
W.C.1 (Corner of Bury Street).

FRIDAY, FEB. 22ND, at 7-30,  
MRS. GOODE.  
SUNDAY, FEB. 24TH, at 7,  
MRS. LINES.  
FRIDAY, MAR. 1ST, at 7-30, MRS.  
STOCKWELL.  
SUNDAY, MAR. 3RD, at 7, MRS. HOLLO-  
WAY.

**Chiswick Christian Spiritualist Church,**  
HARVARD TOWERS, 56, HARVARD RD.  
(Off Wellesley Road, in rear of  
Gunnersbury Station.)

SUNDAY, FEB. 24TH, at 11,  
MRS. HAMMERTON,  
Trance Address and Clairvoyance.  
At 6-45, MRS. BEAUMONT SIGALL,  
Address and Clairvoyance.  
WEDNESDAY, at 8, MR. HOLLOWAY,  
Psychometry.

**Clapham Spiritualist Church,**  
ST. LUKE'S ROAD (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, FEB. 24TH, at 11, CIRCLE.  
At 3, LYCEUM.  
At 6-45 for 7, MRS. S. D. KENT,  
Address and Clairvoyance.  
FRIDAY, at 8, PSYCHOMETRY.  
SUNDAY, MAR. 3RD, REV. G. NASH.

**Cricklewood Christian Spiritualist Soc.,**  
ASHFORD HALL, 41, ASHFORD ROAD.  
CRICKLEWOOD, N.W.2.

SUNDAY, FEB. 24TH, at 6-30,  
MR. A. SAMUEL and MR. LLOYD,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE; at 8,  
REV. G. NASH, Clairvoyance.  
THURSDAY, at 3, WHIST DRIVE; at 8,  
FREE HEALING.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, FEB. 24TH, at 7,  
MRS. W. EDWARDS,  
Address and Clairvoyance.  
At 8-15, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, MR. M. GITTLESON.

**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST  
(Opposite the Town Hall.)

SUNDAY, FEB. 24TH, at 3, LYCEUM.  
At 6-30, MR. HORACE LEAF,  
Address and Clairvoyance.  
SUNDAY, MAR. 3RD, LYCEUM ANNIV'Y.

**East London Spiritualist Association**  
ROOM 7, EARLHAM HALL, EARLHAM  
GROVE, FOREST GATE (Pass through  
Main Building to Second Door on Left).

SUNDAY, FEB. 24TH, at 7,  
MR. J. KAHL.

**SOCIETY ADVERTISEMENTS.**

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, FEB. 24TH, at 11-15,  
MRS. GOLDEN.  
At 3, LYCEUM.  
At 7, MRS. A. BODDINGTON.  
WEDNESDAY, at 8, MRS. MAUNDER.

**The Fellowship of Spiritualists,**  
AT "THIRTEEN," MORTIMER TERRACE  
HIGHGATE ROAD, N.W.5.  
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, FEB. 24TH, at 7,  
MR. MURRAY NASH.  
THURSDAY, 3 and 8, Clairvoyance.  
SUNDAY, MAR. 3RD, at 7, Lantern  
Trance Address, "Ardene."

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL,  
CHURCH END, FINCHLEY, N.3 (Tram.  
and Buses to "Queen's Head").

SUNDAY, FEB. 24TH, at 7,  
MRS. ESTELLE ROBERTS, Clair-  
voyante.  
CAPT. JACK FROST, Address on  
"Vibration in Visible and Invisible  
Worlds."  
THURSDAY, FEB. 28TH, at 8, MRS. W.  
EDWARDS, Address and Clairvoyance.

**Forest Gate Christian Spiritualist Church**  
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, FEB. 24TH, at 6-30,  
MRS. ALICE GEORGE.  
At 8, PUBLIC CIRCLE.  
SUNDAY, MAR. 3RD, MR. E. MEADS.  
SUNDAY, MAR. 10TH, MR. and Mrs. E.  
J. PULHAM.

**Forest Hill Christian Spiritualist Church.**  
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, FEB. 24TH, at 11-15, CIRCLE.  
At 3, LYCEUM.  
At 7, MISS EVA CLARK.  
TUESDAY, at 3, WOMEN'S HOUR. At  
7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

**Fulham Spiritualist Society,**  
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, FEB. 24TH, at 8,  
MR. G. TAYLER GWINN.  
CIRCLE, 11-30. LYCEUM, 3.  
THURSDAY, at 8, MRS. B. STOCKWELL.  
SUNDAY, MAR. 3RD, MR. E. HUNT

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.

SUNDAY, FEB. 24TH, at 3, LYCEUM.  
At 7, MRS. E. NEVILLE.  
MONDAY, at 3, MRS. CHAPLIN.  
At 8, PUBLIC MEETING.  
TUESDAY, at 8, MEMBERS ONLY.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, MAR. 3RD, MR. & MRS.  
PULHAM.

**Hackney Independent Lyceum Church**  
41, PEMBURY ROAD, HACKNEY DOWNS  
(2nd Gateway in Downs Park Road on  
left.)

SUNDAY, FEB. 24TH, at 3, LYCEUM.  
At 7, MRS. CORNWALL,  
Address and Clairvoyance.  
THURSDAY, at 8, MEMBERS' NIGHT.  
Discussion and Clairvoyance.  
SUNDAY, MAR. 3RD, MRS. HART.

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, FEB. 24TH, at 3, LYCEUM.  
At 6-45, MR. WHITE and MRS.  
TREADGOLD.  
THURSDAY, at 8, MRS. A. NUTLAND.  
FRIDAY, at 8, FREE HEALING CIRCLE.



## SOCIETY ADVERTISEMENTS.

**Harringay Christian Spiritualists Mission,**  
SALISBURY PARADE, ST. ANN'S RD.,  
HARRINGAY (Side Door, Boot Shop).

SUNDAY, FEB. 24TH, at 11, SERVICE.  
At 7, MISS MADDISON.  
TUESDAY, at 8, FREE HEALING CIRCLE,  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MRS. BARLTROP.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

SUNDAY, FEB. 24TH, at 3, OPEN CIRCLE.  
At 6-30, MRS. MAUNDER,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, SOCIAL.  
Tickets, 1s.  
SUNDAY, MAR. 3RD, MRS. FILLMORE.

**Hendon Spiritualist Fellowship,**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE  
HENDON.  
(Opposite "The Bell" Bus Stop).

SUNDAY, FEB. 24TH, at 6-45,  
ALDERMAN DAVIS.  
At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission**  
Under the auspices of Ladies' Guild,  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, FEB. 24TH, at 6-45,  
TREADGOLD, Speaker, MRS.  
LADLEY, Demonstrator.  
WEDNESDAY, at 3, LADIES' CIRCLE.  
Evening Service at 8.  
LYCEUM every Sunday at 3.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, FEB. 24TH, at 7,  
MR. & MRS. HARTWELL BAIN.  
THURSDAY, at 8, MRS. E. EDEY.  
FRIDAY, at 8, MRS. E. M. NEVILLE.  
SATURDAY, at 7-30, MEMBERS' SOCIAL.  
Whist, Games, etc.  
SUNDAY, MAR. 3RD, MRS. L. CAMPBELL.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, FEB. 24TH, at 11, SERVICE.  
At 6-30, MR. H. BODDINGTON.  
WEDNESDAY, at 7-30, Address and  
Clairvoyance.  
FRIDAY, at 7-45, FREE HEALING.  
SUNDAY, MAR. 3RD, at 6-30, Special  
Visit of MR. HANNEN SWAFFER.

**London District Council of the S.N.U**  
(DISCUSSION GROUP).  
Meetings held at Minerva Rooms, 144,  
High Holborn, W.C.1, on MONDAYS  
at 8 prompt.

FEB. 25TH, MR. J. G. POLLARD.  
Subject: "A Spiritualist's View of  
Spiritualism."  
Questions and Discussion Invited.  
Everybody Welcome.

**Little Ilford Christian Spiritualist Church,**  
THIRD AVENUE, MANOR PARK, E

SATURDAY, FEB. 23RD, at 7-45, SOCIAL  
and DANCE, 6d.

SUNDAY, FEB. 24TH, at 7,  
MR. MAURICE BARBANELL.  
SUNDAY, at 3, Social Afternoon and  
Circles.

TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MRS. CROSFORD.

THURSDAY, at 3-30, OPEN CIRCLE.  
SATURDAY, MAR. 2ND, WHIST SOCIAL.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

**Kensington Spiritualist Church,**  
LINDSEY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, FEB. 24TH, at 7,  
MISS MARION MORETON.  
MONDAY, at 8, in Small Hall,  
MRS. E. A. RAYFIELD.

**Lowisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(Opposite Prince of Wales Playhouse.)

SUNDAY, FEB. 24TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, DR. JOHN LAMOND, D.D.,  
Address.

MRS. F. TYLER, Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
MRS. REDFERN, Psychometry.  
At 8, PUBLIC HEALING CIRCLE.  
WEDNESDAY, at 8, MRS. EDEY,  
Address and Clairvoyance.

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONE ROAD.

SUNDAY, FEB. 24TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MR. G. PRIOR.  
THURSDAY, at 3, SERVICE.  
At 8, MISS L. THOMAS.  
SUNDAY, MAR. 3RD, MR. T. W. ELLA.

**Shepherd's Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, FEB. 24TH, at 11,  
OPEN CIRCLE.  
At 6-30, MISS ALICE WHITE.

THURSDAY, at 8, OPEN CIRCLE.

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane, going from Maryland  
Point Station).

SUNDAY, FEB. 24TH, at 11, FORWARD  
MOVEMENT.  
At 6-30, MR. G. W. COLMAN.  
MONDAY, at 8, - MR. A. CLAYTON, the  
Blind Clairvoyant.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, LADIES' MEETING, MRS.  
SOONES.

THURSDAY, at 8, MRS. TUFFNELL,  
Address and Clairvoyance.  
SUNDAY, MAR. 3RD, MR. A. WELLS.

**Streatham Christian Spiritualist Church**  
MADEIRA HALL, MADEIRA ROAD,  
STREATHAM (opp. Streatham Station).

SUNDAY, FEB. 24TH, at 11, CIRCLE.  
At 3, HEALING CIRCLE.  
At 6-30, MRS. M. GOODE, Address and  
Clairvoyance.  
MONDAY, at 3, Ladies' Meeting, Mrs.  
JARMAN.  
WEDNESDAY, at 3, Address and Clair-  
voyance.  
Silver Collection Monday and Wed-  
nesday Meetings.

**Surbiton Christian Spiritualist Church,**  
MAPLE ROAD, SURBITON.

SUNDAY, FEB. 24TH, at 11-15, Lyceum.  
At 3, MR. I. P. WALTERS, Address  
and Psychometry.  
At 6-30, MRS. ROBERTS, Address and  
Clairvoyance.  
WEDNESDAY, at 3, MRS. GARNER,  
Clairvoyance. At 7-30, MISS LILY  
THOMAS, Address and Clairvoyance.

**Wood Green Christian Spiritualist Church,**  
BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, FEB. 24TH, at 11-15, SERVICE.  
At 7, THE STRANGER.  
WEDNESDAY, at 8, MADAME ANDERSON  
LYCEUM every Sunday at 3.

## SOCIETY ADVERTISEMENTS.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, FEB. 24TH, at 11,  
MR. PERCY O. SCHOLEY.  
At 6-30, MR. P. J. HITCHCOCK.  
WEDNESDAY, at 8, MRS. E. MATTHEWS,  
Address and Clairvoyance.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, FEB. 24TH, at 6-45,  
MR. F. WALL, Address & Questions  
WEDNESDAY, at 7-45, MR. T. W. ELLA

**Unitarian Christian Church,**  
EFFRA ROAD, Brixton, S.W.2.

Minister - REV. H. CRABTREE.

Special Addresses on Sunday evenings  
at 6-30 on RELIGION & PSYCHICAL  
RESEARCH.

FEB. 24TH, "Is Spiritualism True?"  
Questions and Discussion Invited.

**Occult Research Society and Spiritualist Church.**

27, WESTOW STREET, UPPER NORWOOD  
S.E.19 (3 mins. from Crystal Palace).

SUNDAY, FEB. 24TH, at 3-30 and 6-30  
MRS. REDFERN.

MONDAY, at 7-45, HEALING CIRCLE  
At 8-30, STUDY CLASS.

SUNDAY, MARCH 3RD, MADAME  
BISHOP ANDERSON.

**Jewish Spiritualist Centre,**  
75, HANBURY ST., COMMERCIAL ST., E1.

SUNDAY, FEB. 24TH, at 6-30,  
COMMITTEE'S RECEPTION.  
Admission 1s. 6d.

MONDAY, FEB. 25TH, at 8-30, Lecture  
and Answers to Questions by THE  
PRESIDENT. Psychometry, MR. N.  
SEEGAL.

THURSDAY, FEB. 28TH, at 8-30, OPEN  
CIRCLE.

**London Psychic Educational Centre**

(A) Sundays, 11-15 prompt, SPEAKERS'  
DISCUSSION CLASS.

(B) Tuesdays, at 8 prompt, PSYCHIC  
DEVELOPMENT CLASS.

(C) Fridays, at 8 prompt, CLAIRVOY-  
ANCE CLASS.

Grade Five Lyceumists and L.P.E.C.  
members free to Class A. Members of  
investigators can arrange sittings with  
any qualified medium available for  
Classes B and C on application to the  
Director, H. BODDINGTON, 17, Ash-  
mere Grove, Brixton. Nos. 37 and 45  
1d. buses pass from Clapham Common  
Station Tube.

**CHRISTIAN SPIRITUALISTS' CONGREGATION.**  
35, CRESSWELL RD., TWICKENHAM  
N.W.2. NEAR FOOT OF RICHMOND  
BRIDGE

\* SUNDAY, FEB. 24TH, at 7, \*  
\* MR. EDMUND SPENCER. \*  
\* WEDNESDAY, FEB. 27TH, at 7-30, \*  
\* MR. JOHN F. KAHN, Speaker. \*  
\* MRS. L. CORNWELL, Medium. \*  
\* After Circles at close of services. \*  
\* Every Monday at 7-45, Free \*  
\* Healing. \*  
\*\*\*\*\*

## MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE

MONTHLY SERIES OF SUNDAY LECTURES, FIRST SUNDAY IN EACH MONTH, OCTOBER TO APRIL

### Ardwick Picture Theatre, Ardwick Green.

SUNDAY, MARCH 3RD.

DOORS OPEN AT 6, COMMENCE AT 6-30 SHARP.

SPEAKER: **Rev. C. DRAYTON THOMAS** (BROMLEY). Subject: "Life Beyond Death—With Evidences."

CHAIRMAN: **Geo. A. Mack, Esq.**

SOLOIST: **Madame Florence Wilson** (Soprano).

ADMISSION FREE.

SILVER COLLECTION.

HYMN SHEETS PROVIDED.

## YORKSHIRE DISTRICT COUNCIL

The ANNUAL GENERAL MEETING of the above will be held on SUNDAY, MARCH 10TH, at 10-30, in the

NATIONAL SPIRITUALIST CHURCH, KIRKGATE, WAKEFIELD,

when a good representation of Churches is expected.

MEALS PROVIDED.

PROPAGANDA MEETING in the Evening.

## TEMPLES OF LIGHT.

**THE HEAD TEMPLE**, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, FEB. 24th at 7. **Mr. RONALD BRAILEY**. MONDAY, at 3, Psychometry, **Madame ANDERSON**. THURSDAY, at 8, **Miss MORETON**. SATURDAY, at 8, **Miss HEARNS**. DEVELOPMENT CIRCLES: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. Mediums attend WEDNESDAY and THURSDAY, from 11 till 1 and 2 till 4.

**GOLDERS GREEN TEMPLE**, Hightfield, Golders Green Road, N.W. SUNDAY, FEB. 24th at 7. **Mr. R. P. COOK**. MONDAY, at 7, CIRCLE. At 8, HEALING. WEDNESDAY, at 7, CIRCLE. At 7-30, **Mr. RONALD BRAILEY**.

**MIDDLESBROUGH TEMPLE**, 300, Linthorpe Rd. SERVICES: SUNDAYS, at 3 and 6-30.

## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, FEB. 23RD, at 8, **Mrs. J. R. YORKE**, Psychometry.

SUNDAY, FEB. 24TH, at 7, **W. F. BILLETTE, Esq.**, Address. **Mrs. BILLETTE**, Clairvoyance. Short Healing Service. AFTER-CIRCLE at 8-15.

THURSDAYS, at 8, OPEN CIRCLE.

SATURDAY, MARCH 2ND, **Mrs. MOTE**. SUNDAY, MARCH 3RD, **Mons. M. MARISINI** and **Madame RICKARD**.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

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MONDAY, FEB. 25TH, at 3 and 7, **Miss MADDISON**.

TUESDAY, at 3, **Mrs. RAYFIELD**.

WEDNESDAY, at 3-15, **Mrs. BETTS**. THURSDAY, 3-6, **Mrs. GABRIEL**. FRIDAYS, at 7, Study Group, **Mr. ANTON**.

**Mr. STEPHEN FOSTER**, TUESDAYS at 7 and FRIDAYS at 3. VISITORS WELCOME. **ETHEL KNOTT**.

### Miscellaneous Advertisements NOT DISPLAYED

Prospective Announcements, Speakers' Open Dates. Wanted, For Sale, To Let:—20 words, 2/- Every additional 5 words, 4d.

**CHARLES A. SIMPSON**, the Healer (control, "Dr. Lascelles"), receives Patients Daily by Appointment at 29, Queen's Gate, Kensington, S.W.7.

**MISS B. HAMILTON** holds Public Developing Classes every Wednesday and Friday at 8. Saturdays at 8. Circle for Psychometry, Sundays at 7. Short address and Psychometry. At 69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

**MISS B. D. MANSFIELD** holds an Open Circle every Wednesday and Friday at 8 p.m. Also open dates for 1929. 4, Westmoreland St., Ebury Bridge, Victoria, S.W.1.

**MRS. COMELY MAYES** will hold a Meeting on Sunday Evenings at 7; also a Circle for Development on Tuesdays at 7-30.—7, Fairmile Avenue, Gleneagle Road, Streatham, S.W.16.

**MRS. E. A. CANNOCK**, 56, Barrowgate Road, Chiswick, holds an At Home every Thursday at 3. Mornings reserved for Diagnosis and Treatment. Phone: Chiswick 1184.

**MRS. E. A. RAYFIELD**, Speaker, Clairvoyant, Psychometrist, Healer. At Home, Wednesday, 3 to 5. Circle, Friday, 3 to 5 and 7 to 9, Psychometry. 73, Woodmansterne Crescent, Streatham, nr. Norbury Stn., S.W.16.

**MRS. D. CONNOR** holds Ladies' Meeting every Tuesday at 3. Investigators invited. Private Development Circle, Mondays at 8.—4, Palmerston Road, Forest Gate, London, E.7.

**MRS. IRWIN'S CIRCLE**, Sundays at 7. Psychic Demonstrations and Psychometry.—15, Sandmere Rd., North Clapham, London, S.W.

**MRS. LILLY**, East End Healer. Remarkable Cures effected. Receives patients by appointment. Moderate fees.—113, Rothschild Buildings, E.1 Block, Commercial Street, London, E.1

**MRS. MOSS**, 38, Tytherton Rd., Tuffnell Park, N.19. Circles for Clairvoyance, Mondays and Thursdays, 7-30.

**MRS. WILLIAM EDWARDS**, Trance Speaker, Clairvoyante, Psychometrist, holds a Circle for Psychometry on Fridays at 3; Open Developing Circle on Fridays at 8. "At Home" on Tuesdays, from 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

**ROBERT DAVIES**, D.N.U., holds Drawing Room Services every Wednesday at 3 and 8 p.m.—Beech House, 83, Cleveland Rd., off Delaunay's Road, Higher Crumpsall, Manchester

**RONALD BRAILEY**, Clairvoyant. Daily 11 to 6. Tuesdays and Fridays, 8 p.m. 90, Sunny Gardens. Bus 605 Golders Green. Phone: Hendon 1888.

**SELECT CIRCLES**, Tuesday and Thursday evenings, at 7-30, at 24, Rose St., Longacre, W.C.2. Clairvoyance, Psychometry, Auric Readings. Conductors, **Dr. MAUD WESTRUP** and **MR. EDWARD KEITH**.

### SPEAKERS' OPEN DATES

**MISS DAUNTON**, Speaker and Demonstrator, gives Psychometry on Wednesday at 3. Open dates for 1929. 94, Crowther Road, South Norwood, S.E.25.

**MR. ROBERT SINGLETON**, Trance-turer and Clairvoyant, has open dates for Saturdays and Sundays, 1929. Write Lighthouse Buildings, Skegness, Lincs.

**WILL** Speakers and Demonstrators who have vacant Sundays for March, April and May kindly send particulars to Secretary, Spiritualist Church, Morris Hall, Bedford Road, London, S.W.4

**Mr. HORACE LEAF** holds an "At Home" every Wednesday at 3. Private Developing Class every Friday at 8. Psychic Development a special feature. Private and class tuition. Particulars on application.—41, WESTBOURNE GARDENS, BAYSWATER, LONDON, W.2. Phone: Park 6099.

**RADIO** (as supplied to His Majesty the King. Herbal Medicines (Dispensed) or Massage, 2/6 per treatment. **SPECIAL NOTICE**. Absolutely Free Treatments to Poor People, 6 to 9 p.m. Wednesdays. Must have recommendation from Spiritualist Church Office. **MEDIUMSHIP** (Impressional Guiding). 1928 testimonials can be seen.—**Nield's Magnetic and Herbal Dispensary**, Thornfield Rd., Heaton Moor, Salford, Lancs.

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